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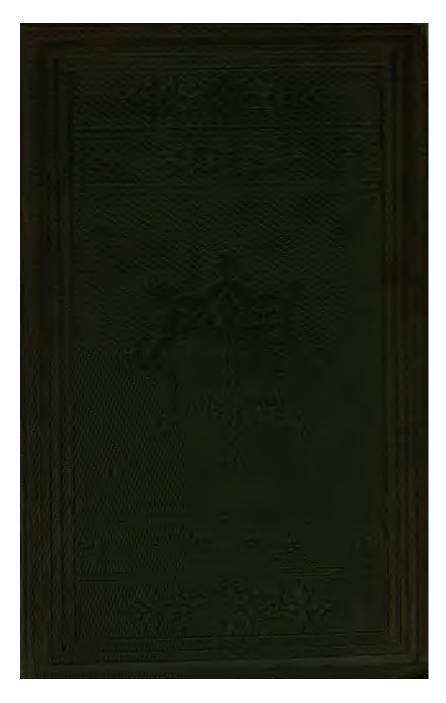
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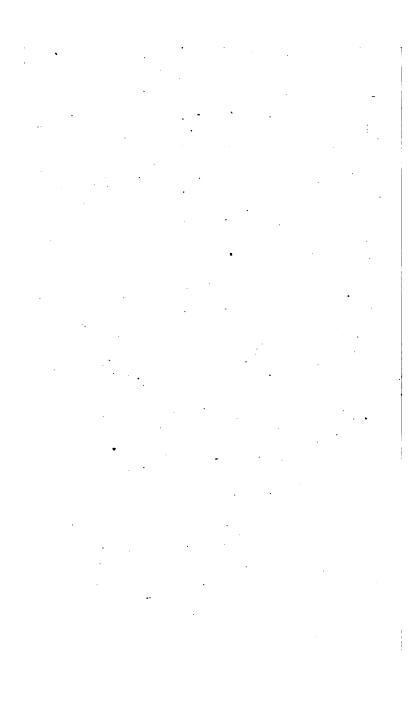




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MILTON'S

PARADISE LOST

AND

PARADISE REGAINED.

With Explanatory Notes

BY THE REV. J. EDMONDSTON.

"Buch is the crudition applied to this most wonderful work, that nowing less than the conjoined attempts of a whole body of learned men for a century has been able to explain its inexhaustible allusions; and even yet the task is not completed."—its E Harnous.

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ADVERTISEMENT.

THE notes appended to this edition of Milton's two chief poems have been partly selected from the voluminous collections that have been amassed by a succession of learned commentators, and partly written by the editor. Of the selected notes, those without signature have, generally, been much abridged or otherwise altered, and very often made up by combining hints from various sources; or, if little changed, they are adopted on the compiler's own responsibility, along with such as appear in this edition for the first time. In a few instances, in which the responsibility is left with the original author, his words are authenticated by his signature or initials.1 The attempt to condense the notes into small space, and the other alterations alluded to, have rendered it difficult to assign each note or portion of a note to its author. In such a case it may suffice, once for all, to express the editor's obligations to former labourers in this field, of whose contributions towards the illustration of his author, he has throughout freely availed himself.

June, 1854.

¹ Initials—A., Addison; C., Cowper; D., Dunster; H., Hawkins; N., Bishop Newton; Pr., Prendeville; St., Stillingfleet; Th., Thyer.

1 .

PARADISE LOST.

BOOK I.

THE ARGUMENT.

This first book proposes, first in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise, wherein he was placed: then touches the prime cause of his fall, the serpent, or rather Satan in the serpent; who, revolting from God, and drawing to his side many legions of Angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the Poem hastes into the midst of things, presenting Satan with his Angels now fallen into Hell, described here, not in the centre, (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed,) but in a place of utter darkness, fitliest called Chaos: here Satan, with his Angels, lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him: they confer of their miserable fall, Satan awakens all his legions, who lay till then in the same manner confounded. They rise; their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Cansan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy, or report, in Heaven: for that Angels were, long before this

10

visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal Peers there at in council.

Or Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse! that on the secret top
Of Oreb, or of Sinai, didst inspire
That Shepherd, who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of chaos: or if Sion hill

1 Of Man's first disobedience.—After the manner of other Epic Poets, Milton announces his grand subject in the very first words of his immortal poem. His critics have justly called attention to the sublimity of the sentiments which open the poem, and the simple majesty of the language in which they are expressed.

² Heavenly Muse.—As the nine Muses were fabled by the heathens to preside over literature and the fine arts, it was usual for poets, in the opening of their works, to invoke the aid of the Muse of Poetry. Milton keeps up the form of this ancient custom, though he expressly disclaims the profane Muse who haunted the Annian Mount (Helleon, in Beootia); and if there be any virtue in recognizing a Muse, he invokes that Muse who may be poetically fancied to have aided Moses in those books, from which our author drew his subject. But after this formal tribute to classical usage, he, in the true character of a Christian poet, directly addresses the Holy Spirit, (1.17.) whose aid he might well bespeak, in a work designed "to justify the ways of God to men."

³ Secret top of Orch, or of Sinat.—Horeb and Sinal were two continuous summits in the same group of mountains—secret, because shrouded in clouds and thick darkness at the giving of the Law, Exod. xx; or because, while Moses was in close communion with God, at that time, on the mount, the congregation of Israel were debarred from all approach to it, as "the secret piace of the Most High."

⁴ That Shepherd.—Moses, who kept the flock of his father-in-law Jethro, Exed. iii. 1.

s Sien hill.—One of the heights on which the city of Jerusalem stood. Milton appropriately supposes his heavenly Muse may delight in this spot,

Delight thee more, and Siloa's brook, that flowed Fast by the oracle of God; I thence Invoke thy aid to my adventurous song, That with no middle flight intends to soar Above the Aonian mount, while it pursues 15 Things unattempted yet in prose or rhyme. And chiefly thou, O Spirit! that dost prefer Before all temples the upright heart and pure, Instruct me, for thou know'st ;-thou from the first Wast present, and with mighty wings outspread, 20 Dove-like sat'st brooding on the vast abyss, And madest it pregnant: -what in me is dark, Illumine! what is low, raise and support! That to the height of this great argument I may assert eternal Providence, 25 And justify the ways of God to men. Say first,—for Heaven hides nothing from thy view, Nor the deep tract of Hell,-say first, what cause Moved our grand parents, in that happy state, Favoured of Heaven so highly, to fall off 30 From their Creator, and transgress his will,— For one restraint, lords of the world besides? Who first seduced them to that foul revolt? The infernal serpent: he it was, whose guile, Stirred up with envy and revenge, deceived 35 The mother of mankind, what time his pride Had cast him out from Heaven, with all his host

as David deposited the sacred Ark there, whence it is frequently called the "Holy hill."

¹ Siloo's brook, that flowed fast by the oracle of God.—Siloa, or Siloam, was a fountain close under the walls of the temple of Jerusalem. The pool was frequented for washing, and the waters that flowed from it were discharged into the brook Kidron.

² Dove-like sat at brooding.—Gen. i. 2, "The Spirit of God moved on the face of the waters." Milton gives the literal translation of the Hebrew word.

Of rebel angels; by whose aid, aspiring To set himself in glory above his peers, He trusted to have equalled the Most High, If he opposed; and, with ambitious aim Against the throne and monarchy of God,	40
Raised impious war in Heaven, and battle proud, With vain attempt. Him the Almighty Power	
Hurled headlong flaming from the othereal sky, With hideous ruin and combustion, down	45
To bottomless perdition; there to dwell	
In adamantine chains and penal fire.	
Who durst defy the Omnipotent to arms.	
Nine times the space that measures day and night	50
To mortal men, he with his horrid crew	
Lay vanquished, rolling in the fiery gulf,	
Confounded, though immortal. But his doom	
Reserved him to more wrath; for now the thought	
Both of lost happiness and lasting pain	55
Torments him. Round he throws his baleful eyes,	
That witnessed 1 huge affliction and dismay,	
Mixed with obdúrate pride and steadfast hate.	
At once, as far as angels ken, he views	
The dismal situation waste and wild.	60
A dungeon horrible, on all sides round,	
As one great furnace, flamed; yet from those flames	
No light, but rather darkness visible	
Served only to discover sights of woe;	
Regions of sorrow, doleful shades, where peace	65
And rest can never dwell; hope never comes,	
That comes to all; but torture without end	
Still urges, and a fiery deluge, fed	
With ever-burning sulphur unconsumed.	20
Such place eternal justice had prepared	70

Witnessed—i.e., gave expression to, indicated.

For those rebellious; here their prison ordained
In utter darkness; and their portion set
As far removed from God and light of heaven,
As from the centre thrice to the utmost pole.

O, how unlike the place from whence they fell!

75
There the companions of his fall, o'erwhelmed
With floods and whirlwinds of tempestuous fire,
He soon discerns; and weltering by his side,
One next himself in power, and next in crime,
Long after known in Palestine, and named

80
Beëlzebub:

** to whom the arch enemy,
And thence in heaven called Satan, with bold words
Breaking the horrid silence, thus began:

** If they heave heat. But O how fallent how shareed.

"If thou beest he 4—But, O, how fallen! how changed "From him," who in the happy realms of light, 85

"Clothed with transcendent brightness, didst outshine

¹ As from the centre thrice to the utmost pole.—That is, from the centre of the earth to the pole of the celestial sphere surrounding the earth on all sides. It has been noted, that while Homer makes the site of Hell sar below the deepest earthly pit, as Heaven is above the Earth, (Iliad, viii. 16,) and Virgil doubles the distance, (Eneid, vi. 579.) Milton increases it to threefold; and there is truth in the remark, that Milton's description of Hell, from 1.59 to 75, surpasses those given by the most renowned poets of antiquity, in even a greater proportion than his increased statement of its distance from heaven.

² Beëtzebub.—The name of an idol worshipped at Ekron in Palestine, 2 Kings, i. 2. In Matt. xii. 24, the same name is given to the Prince of the Devlis; and our Lord uses Sutas as synonymous. Milton adopts the name to distinguish the next in power to Satan himself.

³ Satan.—In Hebrew signifies an adversary, an enemy 2 accuser.

⁴ If thou beet he, &c.—The thoughts in the first speech and description of Satan are justly pointed to, by Addison, as wonderfully fitted to give us a full idea of his character. Pride, envy, revenge, obstinacy, despair, and impenitence, so artfully interwoven in his first speech, are the very passions which break out separately, on fitting occasions, in the progress of the poem.

s But O, how fallen! how changed from him.—Compare Isaiah's description of Lucifer's ambition and fall, xlv. 12, and Virgil's affecting description of Hector's corpsc, Æneid, ii. 274, from both of which Milton has borrowed telling touches.

"Myriads, though bright! If he, whom mutual league, "United thoughts and counsels, equal hope "And hazard in the glorious enterprize,
"Joined with me once, now m sery hath joined 90 "In equal ruin; into what pit thou seest,
"From what height fallen: so much the stronger proved "He with his thunder; and till then who knew "The force of those dire arms? Yet not for those,
"Nor what the potent Victor in his rage 95 "Can else inflict, do I repent, or change,— "Though changed in outward lustre,—that fixed mind, "And high disdain from sense of injured merit,
"That with the Mightiest raised me to contend, "And to the fierce contention brought along "Innumerable force of spirits armed, "That durst dislike his reign; and, me preferring, "His utmost power with adverse power opposed
"In dubious battle on the plains of Heaven, "And shook his throne. What though the field be lost? 105 "All is not lost; the unconquerable will, "And study of revenge, immortal hate, "And courage never to submit or yield, "And what is else not to be overcome,—"
"That glory never shall his wrath, or might, "Extort from me. To bow and sue for grace "With suppliant knee, and deify his power, "Who from the terror of this arm so late "Doubted his empire,—that were low indeed!
"That were an ignominy and shame beneath 115

¹ He with his thunder.—Satan disdains to name his Creator,—now his enemy,—though he cannot but admit his superiority; which, however, he ascribes to his command of thunder.

² And what is else not to be overcome; i.e., if there be any other qualities not to be overcome. In these Satan placed his glory, which, he vaunted, should never be extorted from him.

"This downfall! since, by fate, the strength of gods1	
"And this empyreal substance cannot fail;	
"Since, through experience of this great event,	
"In arms not worse, in foresight much advanced,	
"We may, with more successful hope, resolve	120
"To wage, by force or guile, eternal war,	
"Irreconcileable to our grand Foe,	
"Who now triumphs, and in the excess of joy	
"Sole reigning holds the tyranny of Heaven."	
So spake the apostate angel, though in pain,	125
Vaunting aloud, but racked with deep despair:	
And him thus answered soon his bold compeer:	
"O Prince! O chief of many throned Powers!	
"That led the embattled Scraphim to war	
"Under thy conduct, and, in dreadful deeds	130
"Fearless, endangered Heaven's perpetual King,	
"And put to proof his high supremacy,	
"Whether upheld by strength, or chance, or fate:	
"Too well I see and rue the dire event,	
"That with sad overthrow and foul defeat	135
"Hath lost us Heaven; and all this mighty host	
"In horrible destruction laid thus low,	
"As far as gods and heavenly essences	
"Can perish: for the mind and spirit remains	
"Invincible, and vigour soon returns,	140
"Though all our glory extinct," and happy state	

¹ By fate, the strength of gods, &c. — Angels are here called gods by Satan. Same term applied, Pa xcvil. 7: "Worship him all ye gods." Their destiny was, never to be destroyed, being of a refined indestructible substance, fancifully called empyreal, or fery; compare Pa civ. 4.

² So spake.—The contrast between Satan's inward feelings and outward expressions is brought out in these two lines with a sense rising finely in the latter, and has excited the admiration of critics, who give it the preference over classical parallels.

³ Extinct—suallowed.—The omission of the substantive verb is noted before these words, for "be extinct, be swallowed."—Pr.

"Here swallowed up in endless misery. "But what if he our Conqueror, (whom I now	
"Of force believe almighty, since no less "Than such could have o'erpowered such force as ours	145
"Have left us this our spirit and strength entire.	140
"Strongly to suffer and support our pains!	
"That we may so suffice his vengeful ire;	
"Or do him mightier service, as his thralls	
"By right of war, whate'er his business be,	150
"Here in the heart of Hell to work in fire,	100
"Or do his errands in the gloomy deep?	
"What can it then avail, though yet we feel	
"Strength undiminished, or eternal being,	
"To undergo eternal punishment?"	155
Whereto with speedy words the Arch-fiend replie	
"Fallen Cherub! to be weak is miserable,	u.
"Doing or suffering: but of this be sure,	
"To do aught good never will be our task,	
"But ever to do ill our sole delight;	160
"As being the contrary to his high will,	
"Whom we resist. If then his providence	
"Out of our evil seek to bring forth good,	
"Our labour must be to pervert that end,	
"And out of good still to find means of evil:	165
"Which oft-times may succeed, so as perhaps	
"Shall grieve him, if I fail not, and disturb	
"His inmost counsels from their destined aim.	
"But see! the angry Victor hath recalled	
"His ministers of vengeance and pursuit	170
"Back to the gates of Heaven: the sulphurous hail,	
"Shot after us in storm, o'erblown hath laid	
"The fiery surge, that from the precipice	
• •	

¹ Arch-fiend; 1. 209, Arch-fiend: the accent varied to suit the verse, as frequently throughout the poem.

"Or satiate fury, yield it from our foe. "Seest thou you dreary plain, forlorn and wild, "The seat of desolation, void of light, "Save what the glimmering of these livid flames "Casts pale and dreadful? Thither let us tend "From off the tossing of these fiery waves; "There rest, if any rest can harbour there; 185 "And, reassembling our afflicted powers, "Consult how we may henceforth most offend "Our enemy; our own loss how repair; "How overcome this dire calamity; "What reinforcement we may gain from hope; "If not, what resolution from despair." Thus Satan, talking to his nearest mate, With head uplift above the wave, and eyes That sparkling blazed: his other parts besides Prone on the flood, extended long and large, Lay floating many a rood; in bulk as huge As whom the fables name of monstrous size,
"Save what the glimmering of these livid flames "Casts pale and dreadful? Thither let us tend "From off the tossing of these fiery waves; "There rest, if any rest can harbour there; 185 "And, reassembling our afflicted powers, "Consult how we may henceforth most offend "Our enemy; our own loss how repair; "How overcome this dire calamity; "What reinforcement we may gain from hope; 190 "If not, what resolution from despair." Thus Satan, talking to his nearest mate, With head uplift above the wave, and eyes That sparkling blazed: his other parts besides Prone on the flood, extended long and large, 195 Lay floating many a rood; in bulk as huge
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• • •
As whom the fables name of monstrons size.
and whom the lables manie of member out they
Titanian, or Earth-born, that warred on Jove,
Briareos, or Typhon, whom the den

¹ Titanian, or Earth-born.—Titānes, fabled as the Son of Cœlus, (Heaven.) and Terrs, (Earth.) among which were Briārēus, with his fifty heads and hundred hands, and Typhon, or Typhōeus, with his hundred heads like those of a dragon. The Titanes were of gigantic stature, and celebrated for their wars against the gods. The name is deduced by Perron from the Celtic, meaning Earth-man, whence the Greek appellation of γηγγενές, or Earth-born. On being conquered by Jupiter, Typhon was said to have been thrust under Ætna, or, by some authorities, to be confined to a cave near Tarsus, in Cliticia. The two, Briareus and Typhon, are confounded by some of the ancients, as they are by Milton.

By ancient Tarsus held; or that sea-beast 20	0
Leviathan, which God of all his works	
Created hugest that swim the ocean stream:	
Him, haply, slumbering on the Norway foam,	
The pilot of some small night-foundered skiff,	
Deeming some island, oft, as seamen tell, 20	5
With fixed anchor in his scaly rind	
Moors by his side under the lee, while night	
Invests the sea, and wished morn delays.	
So stretched out huge in length the Arch-fiend lay 3	
Chained on the burning lake; nor ever thence 21	0
Had risen or heaved his head, but that the will	
And high permission of all-ruling Heaven	
Left him at large to his own dark designs;	
That with reiterated crimes he might	
Heap on himself damnation, while he sought 21	5
Evil to others; and enraged might see	
How all his malice served but to bring forth	
Infinite goodness, grace, and mercy shown	
On man by him seduced; but on himself	
Treble confusion, wrath, and vengeance poured. 22	20
Forthwith upright he rears from off the pool	
His mighty stature; on each hand the flames,	
Driven backward, slope their pointing spires, and, rolled	ì
In billows, leave in the midst a horrid vale.	

¹ Leviathan.—This term is used in the book of Job to denote the crocodile, if the opinion of the best critics may be relied on. Milton seems to designate by it some animal much larger than the crocodile; an inhabitant, not or rivers, but of the ocean, and of such dimensions as to be easily-mistaken for an island—a mistake of which he may have read instances in the works of Olaus Magnus. He easts the responsibility for the truth of these stories on their narrators, 1. 205; but the circumstance alluded to, even if fabulous, serves to illustrate his idea of Satan's vast bulk.

² Under the lee.—Under that side not exposed to the wind, from which the size of the creature sheltered the ship.

^{. *} The structure of this line, consisting of monosyllables, chiefly long, is well adapted to the subject described, independently of the meaning.

Then with expanded wings he steers his flight	225
Aloft, incumbent on the dusky air,	
That felt unusual weight; till on dry land	
He lights; if it were land, that ever burned	
With solid, as the lake with liquid fire;	
And such appeared in hue, as when the force	230
Of subterranean wind transports a hill	
Torn from Pelorus, or the shattered side	
Of thundering Ætna, whose combustible	
And fuelled entrails thence conceiving fire,	
Sublimed with mineral fury, aid the winds,	235
And leave a singèd bottom all involved	
With stench and smoke: such resting found the sole	,
Of unblest feet! Him followed his next mate;	
Both glorying to have 'scaped the Stygian flood,	
As gods, and by their own recovered strength,	240
Not by the sufferance of supernal power.	
"Is this the region, this the soil, the clime,"	
Said then the lost archangel, "this the seat	
"That we must change for heaven? this mournful gl	oom.
"For that celestial light! Be it so! since he,	245
"Who now is Sovran," can dispose and bid	
"What shall be right: farthest from him is best,"	
"Whom reason hath equalled, force hath made supre	eme

Whom reason hath equalled, force hath made supreme

"Above his equals. Farewell, happy fields,

"Where joy for ever dwells! Hail, horrors! hail, 250

"Infernal world! and thou, profoundest hell,

¹ Pelorus.—A promontory of Sicily, now Capo di Faro, washed by the Straits of Messina, which are believed to have been formed by a convulsion of nature, separating Sicily from Italy. According to Ovid, the right hand of the giant Typhōeus was buried under this spot.

² Sovran.—Milton seems to have preferred this orthography, borrowed directly from the Italian Sovrano, without the French modification which has given us the form in present use, and which has been adopted by many modern editors.

³ Farthest from him is best.—Bentley refers to a Greek proverb, "Far from Jupiter, far from thunder."

"Receive thy new possessor! one who brings	
"A mind not to be changed by place or time.	
"The mind is its own place," and in itself	
"Can make a Heaven of Hell, a Hell of Heaven.	255
"What matter where, if I be still the same,	
"And what I should be,—all but less than he	
"Whom thunder hath made greater! Here at least	
"We shall be free; the Almighty hath not built	
"Here for his envy; will not drive us hence:	260
* *	200
"Here we may reign secure; and in my choice	
"To reign is worth ambition, though in Hell:	
"Better to reign in Hell," than serve in Heaven.	
"But wherefore let we then our faithful friends,	
"The associates and copartners of our loss,	265
"Lie thus astonished on the oblivious pool,	
"And call them not to share with us their part	
"In this unhappy mansion; or once more,	
"With rallied arms, to try what may be yet	
, , , , , , , , , , , , , , , , , , ,	OHA
"Regained in Heaven, or what more lost in Hell?"	270
So Satan spake, and him Beëlzebub	
Thus answered:	
"Leader of those armies bright,	
0 •	

faith of them, maintaining that he was a king.—See Horace, b. i., sat. 3,

"Which, but the Omnipotent, none could have foiled,
If once they hear that voice,—their liveliest pledge
Of hope in fears and dangers, heard so oft
In worst extremes, and on the perilous edge

¹ The mind is its own place.—It has been well observed by Thyer, that these extravagant maxims of the Stoics could not be better ridiculed than by being put into the mouth of Satan in his present situation. Horace had already held them up to contempt, by representing a cobbler, on the

<sup>1. 124.

2</sup> Better to reign in hell, &c.—This sentiment is parallel to the saying of Julius Cæsar, that he would rather be the first man in a country village than the second in Rome. What a blessed contrast to it is the sentiment expressed in Psalm lxxxiv. 101

280

- "Of battle" when it raged, in all assaults
- "Their surest signal,—they will soon resume
- "New courage, and revive, though now they lie
- "Grovelling and prostrate on you lake of fire,
- "As we erewhile, astounded and amazed:-

"No wonder, fallen such a pernicious height." He scarce had ceased, when the superior fiend Was moving toward the shore; his ponderous shield, Ethereal temper, massy, large, and round, 285 Behind him cast; the broad circumference Hung on his shoulders, like the moon, whose orb Through optic glass the Tuscan artist views At evening, from the top of Fesole,3 Or in Valdarno, to descry new lands, 290 Rivers, or mountains, in her spotty globe. His spear,-to equal which the tallest pine. Hewn on Norwegian hills to be the mast Of some great amiral,4 were but a wand,---He walked with to support uneasy steps 295 Over the burning marle, -not like those steps

On Heaven's azure: and the torrid clime Smote on him sore besides, vaulted with fire.

¹ Edge of battle.—Used like the Latin, acies, which means both the edge of a weapon, and an army in battle array. The English word may be observed to be derived from the Latin one.

² Like the moon, whose orb... the Tuscan, &c.—Milton exalts our ideas of the size of Satan's shield by comparing it to the moon, as seen magnified through a telescope. Gailleo—whom Milton had known and visited in Italy—was the first to apply the telescope to celestial observations.

^{*} Fesolè.—A village on an eminence in the vicinity of Florence, commanding an enchanting view of that city, and the Val d'Arno, or Vale of the Arno. It was a favourite resort of the grandees of Florence for the enjoyment of rural contemplation, and is selected by Milton as a happy point for observing the phenomena of the heavenly bodies.

⁴ Amiral.—Milton gives the original orthography of this word (from Amir alios, a mongrel compound of Arabic and Greek, meaning nanal commander.) which he uses in the sense of a great ship, or the ship that carries the admiral.

Nathless he so endured, till on the beach Of that inflamed sea he stood, and called 300 His legions, angel forms, who lay entranced, Thick as autumnal leaves that strew the brooks In Vallombrosa, where the Etrurian shades High overarched imbower; or scattered sedge Afloat, when with fierce winds Orion armed 305 Hath vexed the Red-Sea coast, whose waves o'erthrew Busiris 3 and his Memphian chivalry, While with perfidious hatred they pursued The sojourners of Goshen, who beheld From the safe shore their floating carcasses 310 And broken chariot-wheels: so thick bestrewn. Abject and lost, lay these, covering the flood, Under amazement of their hideous change. He called so loud, that all the hollow deep Of Hell resounded:

"Princes, Potentates,

315

- "Warriors, the flower of Heaven, once yours, now lost,
- "If such astonishment as this can seize
- "Eternal spirits:4-or have ye chosen this place

¹ Vallombrosa.—A romantic valley about eighteen miles from Florence, remarkable for the dense shade of the trees with which it is covered.

² Orion.—A constellation grouped in the form of an armed warrior; most conspicuous in the stormy months, and therefore supposed to cause tempestuous weather. Such weather sets adrift immense quantities of seaweed, which abounds in the Red Sea, called, therefore, in Hebrew, Yam Soof, or the Weedy Sea.

Busiris.—A fabulous king of Egypt, said to have sacrificed all foreigners that visited Egypt. Hercules, when about to receive this treatment, broke his chains, and slew Busiris. Milton poetically adopts his name for Pharaoh. Memphias chivalry.—The forces of Egypt using horses either for riding or drawing chariots. Memphis, the chief city of ancient Egypt. This notice of the overthrow of Pharaoh's host in the Red Sea introduces a new image to illustrate the numbers and condition of Satan's adherents.

Satan accounts for the position of his forces in three ways (1.317-323); either, first, they were driven into it, seized with astonishment—i.e., paralyzed and confounded by the thunder of heaven; or they chose to repose

there; or, not being able to help themselves, they had snorm to adore their conqueror by remaining in the abject state to which he had reduced them.

¹ Your securied virtue.—The corresponding Latin and Greek terms originally meant physical strength, and the personal provess dependent on it; and in this sense it is here used. The moral sense of virtue was unknown till civilization and refinement had made some progress.

² Awake! arise! &c.—The terrible emphasis of these words must strike every reader. The famous painting of Lawrence represents Satan in full majesty at the moment of their utterance.

Warping.-Working forward with a bending or waving motion.

Hovering on wing under the cope of Hell, 'Twixt upper, nether, and surrounding fires: Till, as a signal given, the uplifted spear Of their great Sultan waving to direct Their course, in even balance down they light	345
On the firm brimstone, and fill all the plain:— A multitude, like which the populous north Poured never from her frozen loins, to pass Rhene or the Danaw, when her barbarous sons Came like a deluge on the south, and spread	350
Beneath Gibraltar to the Libyan sands. Forthwith from every squadron and each band The heads and leaders thither haste, where stood Their great commander; godlike shapes, and forms Excelling human, princely dignities,	355
And Powers that erst in Heaven sat on thrones; Though of their names in heavenly records now Be no memorial, blotted out and razed	360

¹ Till, as a signal given, &c.—Some modern editions read at for as, which makes a more easy English construction; but Milton seems to have written as, the sentence being moulded on the Latin form, with the ablative absolute, thus, "Till they light in even balance, &c., WHILE the spear of their great Sultan was waving to direct their course."

² Sultan.—The highest official title among the Turks. Applied to Satan rather than any of the terms in use among Christians.

² A multitude, &c.—The similes used on this occasion, it has well been remarked, are skilfully adapted to the different states in which the fallen angels are considered. Lying in abject discomfiture on the lake, they are likened to the fallen leaves strewing the brooks of Vallombrosa; on the wing, to obey their leader's summons, they are compared to the locusts sent as a Divine judgment on Egypt; and when at last lighting on the firm brimstone, and preparing for new hostilities, what could be more expressive than to parallel them with the most numerous bodies of troops mentioned in all history. The reference is to the Goths, Huns, and Vandals, who inundated the southern provinces of Europe about the fourth century, and spread across the Straits of Gibraltar into Africa.

⁴ Rhene or the Danaw.—Instead of the modernized terms, Rhine and Danube, Milton prefers to use terms as near to the original as possible.—See before, 1 244, 294.

By their rebellion from the books of Life. Nor had they yet among the sons of Eve Got them new names; till, wandering o'er the earth 365 Through God's high sufferance for the trial of man. By falsities and lies1 the greatest part Of mankind they corrupted to forsake God their Creator, and the invisible Glory of Him that made them to transform 370 Oft to the image of a brute, adorned With gay religions,2 full of pomp and gold; And devils to adore for deities: Then were they known to men by various names, And various idols through the heathen world. 375 Say, Muse, their names then known, who first, who last, Roused from the slumber on that fiery couch At their great emperor's call, as next in worth, Came singly where he stood on the bare strand, While the promiscuous crowd stood yet aloof. 380 The chief were those, who, from the pit of Hell Roaming to seek their prey on earth, durst fix Their seats long after next the seat of God; Their altars by his altar; -gods adored Among the nations round :- and durst abide 385 Jehovah thundering out of Sion, throned Between the Cherubim: 4 yea, often placed

¹ By falsities and lies.—The delusions of superstition and idolatry.—See Rom. 1. 22, 23; Amos ii. 4.

² With gay religions—i.e., religious rites.

^{*} Say, Muse, &c.—The following catalogue of evil spirits has been greatly praised, not only for its poetry, but as comprising a most learned epitome of the whole system of idolatry prevalent in Syria and adjacent countries, and as being not merely ornamental, but an essential part of the great religious epic.

⁴ Throned between the Cherubim.—God peculiarly manifested his glory over the Ark of the Covenant, placed between the golden Cherubim in the Jewish tabernacle and temple.

405

Within his sanctuary itself, their shrines-Abominations; and with cursed things His holy rites and solemn feasts profaned, 390 And with their darkness durst affront his light. First Moloch, horrid king, besmeared with blood Of human sacrifice, and parents' tears; Though, for the noise of drums and timbrels loud, Their children's cries unheard, that passed through fire 395 To his grim idol. Him the Ammonite Worshipped in Rabba and her watery plain, In Argob, and in Basan, to the stream Of utmost Arnon. Nor content with such Audacious neighbourhood, the wisest heart 400

Of Solomon he led, by fraud, to build His temple right against the temple of God On that opprobrious hill; and made his grove The pleasant valley of Hinnom,3—Tophet thence And black Gehenna called,—the type of Hell.

Next Chemos 4 the obscene dread of Moab's sons,

¹ Moloch, horrid king .- Moloch means king, and the epithet horrid is added, because he was worshipped with human sacrifices.

² On that opprobrious kill.—A small hill across the valley of Hinnom, on the south side of Jerusalem, called the Mount of Offence, or Mount of Corruption, on account of Solomon's having built there temples to Chemosh; and Moloch, and Ashtaroth. Milton mentions it again, L 418, as the hill of scandal, and, 1. 446, as the offensive mountain.

³ Hinnom, &c.—A valley close under the walls of the city of Sion on the east and south. Sacrifices to Moloch were made to pass through the fire at this place, parents even offering their children in this way. During the celebration of these rites, drums were beat to drown the cries of the victims, whence the name Tophet, from Heb. Toph, a drum. Josiah, to render this place odious, ordered all manner of filth and ordure to be conveyed thither, which was consumed by a fire kept perpetually burning. The combined ideas of wickedness, pollution, and punishment, justify the Syrian term Gehenna as the appropriate name of Hell.

⁴ Chemos, or Chemosh, the chief god of the Mosbites. Milton confounds him with Baal-Peor, though the latter appears, on the best authorities, to be the same as Thammuz, or the Greek Adonis, the rights of whose worship were obscene.

From Aroer 1 to Nebo, and the wild Of southmost Abarim: in Hesebon And Horonáim, Seon's realm, beyond The flowery dale of Sibma clad with vines. 410 And Eleale, to the asphaltic pool: Peor his other name, when he enticed Israel in Sittim, on their march from Nile, To do him wanton rites, which cost them woe. Yet thence his lustful orgies he enlarged 415 Even to that hill of scandal by the grove Of Moloch homicide,—lust hard by hate;— Till good Josiah drove them thence to Hell.3 With these came they, who, from the bordering flood 4 Of old Euphrates to the brook that parts 420 Egypt from Syrian ground, had general names Of BAALIM and ASHTAROTH,5—those male,

¹ Aroër, a city on the river Arnon, the boundary of the country of Moab to the north; Nebo, a city in the east of their territory; Abarim, a range of Mountains bounding Moab on the south; Hesebon, or Heshbon, and Horondim, two cities of the Moabites, taken from them by Seon, or Sihon, King of the Amorites. Sibma and Eleälè were also localitie swithin the same kingdom. The Asphaltic pool, the Dead Sea, covering the site of Sodom and Gomorrha, so named from the asphalt, or bitumen, which is cast up in abundance from its bottom—the boundary of Moab to the west. Sittim.—See Numb. chap. xxv.

² Lust hard by hate.—What a just and important moral sentiment has here been introduced in the compass of half a verse!—Th.

² Till good Josiah drove them thence to Hell—i.e., by destroying their high places, cutting down their groves, and polluting their altars. 2 Kings xxiii. 13. 14.

⁴ The bordering flood.—Euphrates, the oldest river mentioned in history, was the eastern border of the promised land. Gen. xv. 18.

Baalim and Ashtaroth.—Baal, a name under which the sun is believed to have been worshipped, as the moon was under the name Astarts Milton mentions them in the plural, as different countries worshipped them with varying rites. Baal, or Bel, means lord, and is often compounded with other words, as Baal-Berith, Baal-Gad, Baal-Peor, Baal-Zebub, Baal Zephon. The rites of Baal were cruel and infamous, and those of Astarte lewd and licentious. The worship of Baal spread widely over the East under different forms, and was adopted by European nationa. In the

These feminine:—for spirits, when they please, Can either sex assume, or both; so soft	
And uncompounded is their essence pure:	425
Not tied or manacled with joint or limb,	
Nor founded on the brittle strength of bones,	
Like cumbrous flesh; but in what shape they choose,	
Dilated or condensed, bright or obscure,	
Can execute their airy purposes,	430
And works of love or enmity fulfil.	
For those the race of Israel oft forsook	
Their Living Strength, and unfrequented left	
His righteous altar, bowing lowly down	
To bestial gods; for which their heads as low	435
Bowed down in battle, sunk before the spear	
Of despicable foes.	
337'41, 41,, to A	

With these in troop

Came ASTORETH, whom the Phænicians called

Astarte, queen of heaven, with crescent horns;

To whose bright image nightly by the moon

Sidonian virgins paid their vows and songs;

In Sion also not unsung, where stood

Her temple on the offensive mountain, built

By that uxorious king, whose heart, though large,

Beguiled by fair idolatresses, fell

To idols foul.

THAMMUZ³ came next behind,

British islands even, its traces can be clearly made out in superstitions that have scarcely yet vanished, while the name of the Deity is preserved as a component part of many names of places.

1 With these in troop came Astoreth.—See note, 1. 422. Called "the Queen of Heaven" in Jeremiah vil. 18; xliv. 17, 18, where some of the rites of her worship are mentioned.

2 Beguiled by fair tdolatresses—to idols foul.—Observe the marked contrast between the fairhess of Solomon's tempters, and the foulness of the idolatry to which they seduced him; nothing could be more happily expressed.

3 Thammus, the same as Adonis, who was said to be slain by a wild bour

Whose annual wound in Lebanon allured The Syrian damsels to lament his fate In amorous ditties, all a summer's day: While smooth Adonis from his native rock 450 Ran purple to the sea, supposed with blood Of Thammuz yearly wounded: the love-tale Infected Sion's daughters with like heat; Whose wanton passions in the sacred porch Ezekiel saw, when, by the vision led. 455 His eve surveyed the dark idolatries Of alienated Judah.

Next came one

Who mourned in earnest,1 when the captive ark Maimed his brute image, head and hands lopped off In his own temple, on the grunsel 2 edge, 460 Where he fell flat, and shamed his worshippers: Dagon his name, sea-monster, upward man And downward fish: vet had his temple high Reared in Azotus. dreaded through the coast Of Palestine, in Gath, and Ascalon. 465

in Lebanon, whence the river Adonis descends. This river, at a certain

season of the year, acquires a red hue, from the rains washing down a reddish earth, which was supposed by the superstitious to be owing to the blood of Adonis rising and mixing with it, and was the signal for celebrating the annual festival in his honour, and performing his obsequies with demonstrations of frantic grief. Sion's daughters were not innocent of this idolatry; see Ezek. viii. 13, 14. The melody of these lines should not be overlooked.

¹ Who mourned in earnest, - Dagon his name. - The Rabbins say that the brazen image of Adonis was made to weep in appearance, by its eyes of bright lead being melted, through heat secretly applied by the priests. In contrast with this semblance of grief (it has been suggested by Pr.). Milton speaks of Dagon, the god of the Philistines, mourning in cornest, for the cause mentioned, 1 Sam. v. 4.

² Gransel, or groundsill—threshold.

^{*} Azotus, in Scripture Ashdod; Gath; Ascalon, or Askelon; Accaron, or Ekron; and Gaza,—five principal cities of the Philistines in which the worship of this idol prevailed. The latter was the southern point of the land of Canaan toward Egypt.

And Accaron and Gaza's frontier bounds.

Him followed Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.
He also against the house of God was bold:
A leper once he lost, and gained a king,—
Ahaz his sottish conqueror,—whom he drew
God's altar to disparage, and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the gods
Whom he had vanquished.

After these appeared
A crew, who, under names of old renown,
OSIRIS, ISIS, ORUS, and their train,
With monstrous shapes, and sorceries, abused
Fanatic Egypt and her priests, to seek
Their wandering gods disguised in brutish forms Rather than human. Nor did Israel 'scape
The infection, when their borrowed gold composed

¹ Rimmon.—Only known from Scripture. The leper lost was Naaman; see 2 Kings v. The king gained was Ahaz, who, on the conquest of Damascus, through the aid of the king of Assyria, adopted the pattern of an altar he had seen at Damascus; see 2 Kings xvi. The poet shows his power in condensing into a few words the substance of what travellers say in praise of Damascus.

² Osirus, Isis, Orus.—Deities of the Egyptians. Under the name Osirus, they worshipped the Sun, as under that of Isis, his wife, the Moon, which bodies they understood to have much influence on the atmosphere, winds, and rains, and to be the cause of fertility, by occasioning the annual inundation of the Nile, and in other ways. Orus,—the son of the former two, corresponding in his attributes with the Apollo of the Greeks.

³ Their wandering gods disguised in brutish forms.—This worship of divinities in the shape of bulls, cats, dogs, monkeys, crocodiles, and other animals, sprang from the fabulous tradition, that, when the giants invaded heaven, the gods fied into Egypt, where they concealed themselves in the shapes of various animals; the Egyptians showing their sense of the honour conferred on their country by adoring the creatures whose shapes had been assumed.

⁴ Nor did Israel 'scape the infection, as if the gold conveyed a taint from

The calf in Oreb; and the rebel king Doubled that sin, in Bethel and in Dan. 465 Likening his Maker to the grazed ox; Jehovah! who in one night, when he passed From Egypt marching, equalled with one stroke Both her first-born and all her bleating gods. Belial came last, than whom a spirit more lewd 490 Fell not from Heaven, or more gross to love Vice for itself: to him no temple stood, Or altar smoked; yet who more oft than he In temples and at altars, when the priest Turns atheist, as did Eli's sons, who filled 495 With last and violence the house of God? In courts and palaces he also reigns, And in luxurious cities, where the noise Of riot ascends above their loftiest towers. And injury, and outrage: and when night 500 Darkens the streets, then wander forth the sons Of Belial, flown with insolence and wine: Witness the streets of Sodom, and that night In Gibeah, when the hospitable door Exposed a matron to avoid worse rape. 505 These were the prime in order and in might: The rest were long to tell, though far renowned.

the idolatrous hands of its former owners.—See the well-known stories of the golden calves; Aaron's, Exod. xxxii, and Jeroboam's, 1 Kings xii. 25–33, Bleating gods.—The term, describing the cry of the most stupid and inactive of their animal divinities, being used to pour contempt on the whole.

¹ Betial came last.—The name signifies, in Hebrew, "without profit," or "without restraint." Though no false god appears to have been publicly worshipped under that name, Milton properly includes him among the number of devils honoured as divinities, as his spirit reigns in the hearts, and influences the conduct of not a few. If he boasts of no temple, he is not less honoured, or less influential, enshrined as a household god in the recesses of the heart. The most profligate and abandoned persens are styled "sons of Bellal."

² Flown with insolence and wine:—i. e., overflown, or flushed.

The Ionian gods, of Javan's issue: --held Gods, yet confessed later than Heaven and Earth. Their boasted parents: Titan, Heaven's first-born, 510 With his enormous brood, and birthright seized By younger Saturn: he from mightier Jove, His own and Rhea's son, like measure found; So Jove usurping reigned: these first in Crete And Ida known; thence on the snowy top 515 Of cold Olympus ruled the middle air. Their highest heaven; or on the Delphian cliff. Or in Dodona, and through all the bounds Of Doric land; or who with Saturn old Fled over Adria to the Hesperian fields, 520 And o'er the Celtic roamed the utmost Isles.

All these and more came flocking, but with looks
Downcast and damp; yet such wherein appeared
Obscure some glimpse of joy, to have found their chief
Not in despair—to have found themselves not lost
525
In loss itself; which on his countenance cast
Like doubtful hue; but he, his wonted pride
Soon recollecting, with high words, that bore

¹ Ionian gods, of Javan's issue.-Javan, the fourth son of Japhet, and grandson of Noah, was the ancestor of the Ionians and Greeks. chief gods were Heaven and Earth. Titan, the eldest of their children (the Titanes, see note, 1. 198), gave his birthright to his younger brother Saturn, provided he reared no male children. Saturn having concealed the birth of his son Jupiter, was conquered by Titan, and imprisoned till Jupiter was placed on the throne. Mythologic fables connect their early history with mount Ida in the island of Crete, now Candia. Jupiter was afterwards considered to hold his court on Olympus, a mountain of Thessaly, said to touch the heavens with its top; while he was also worshipped and consulted as an oracle at Dodona in Epirus, as Apollo was on the crag of Delphi. Saturn, driven by his son's cabals against him, fied across the Adriatic Sea to Italy, anciently Hesperia, and crossing the Cellic (fields)i.e., France-roamed the adjacent isles; so wide was the spread of this branch of pagan superstition. Doric land.—Greece, so called from the Dorians, who were one of the most ancient and enterprising of the Grecian tribes. Milton ridicules the limited sway of these fabulous delties, by styling the middle air, on the level with the top of Olympus, their highest heaven.

Semblance of worth, not substance, gently raised
Their fainting courage, and dispelled their fears: 530
Then straight commands, that at the warlike sound
Of trumpets loud and clarions, be upreared
His mighty standard: that proud honour claimed
Azazel ² as his right, a cherub tall;
Who forthwith from the glittering staff unfurled 535
The imperial ensign, which, full high advanced,
Shone like a meteor, streaming to the wind,
With gems and golden lustre rich emblazed,—
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds: 540
At which the universal host up sent
A shout that tore Hell's concave; and, beyond,
Frighted the reign 3 of Chaos and old Night.
All in a moment, through the gloom, were seen
Ten thousand banners rise into the air, 545
With orient colours waving: with them rose
A forest huge of spears; and thronging helms
Appeared, and serried shields in thick array
Of depth immeasurable: anon they move
In perfect phalanx to the Dorian mood 550
Of flutes and soft recorders; such as raised

¹ Clarion, a small, shrill-sounding trumpet.

² Azazel.—The Hebrew term, rendered "scapegoat," in Lev., ch. x.—it seems to have been used by some authors as the name of a demon, as Milton uses it here.

³ Reign, dominion, kingdom of Chaos and Night.

⁴ Orient, of glowing radiance, like the rich light of morning ushering in the rising sun.

s Phalanx, a large body of infantry formed into a square, protected overhead and on all sides by their shields closely locked together (serried), so as to be impregnable by such weapons as were used in ancient warfare. Dorian mood, a grave and majestic style of music, introduced by Milton as proper to regulate and control the courage of Satan's army, which had been suddenly revived by the raising of the standard. The other chief styles of ancient Greek music were the Phrygian, or most sprightly, and the Lydian, or soft and effeminate. Recorder, a pipe said by Bacon

To height of noblest temper heroes old Arming to battle; and, instead of rage, Deliberate valour breathed, firm, and unmoved With dread of death to flight or foul retreat; 555 Nor wanting power to mitigate and 'suage, With solemn touches, troubled thoughts: and chase Anguish, and doubt, and fear, and sorrow, and pain, From mortal or immortal minds. Thus they, Breathing united force, with fixed thought, 560 Moved on in silence to soft pipes, that charmed Their painful steps o'er the burnt soil: and now Advanced in view they stand, a horrid front Of dreadful length and dazzling arms, in guise Of warriors old with ordered spear and shield; 565 Awaiting what command their mighty chief Had to impose. He through the armed files Darts his experienced eye, and soon traverse The whole battalion views—their order due— Their visages and stature as of gods— 570 Their number last he sums. And now his heart Distends with pride, and, hardening in his strength, Glories; for never, since created man,1 Met such imbodied force, as named with these Could merit more than that small infantry 575 Warred on by cranes; though all the giant brood Of Phlegra with the heroic race were joined

(Naturall Historie) to have a less bore and a greater, above and below. The moral effect of the music is finely touched in the following lines.

¹ Since created man.—The Latin construction, post hominem creatum, adopted (as frequently) for conciseness and force.

² That small infantry, scarred on by cranes; alluding to the fabled encounter of the Pygmies and Cranes. See Homer, I., iii. 6. Phiepra, a town and peninsula in Macedonia, where a race of giants are fabled to have fought with the gods. Auxiliar gods, fabled to have taken part with the combatants on both sides, in the wars between the sons of Ckilpus at Thebes, and between the Greeks and Trojans at Ilium or Troy. Uther's son, King Arthur, son of Uther Pendragon. Begirt with British and Armoric knights—being

That fought at Thebes, and Ilium, on each side Mixed with auxiliar gods; and what resounds In fable or romance of Uther's son, Begirt with British and Armoric knights;	80
And all who since, baptized or infidel,	
Jousted in Aspramont or Montalban,	
Damasco, or Morocco, or Trebisond,	
Or whom Biserta sent from Afric shore,	85
When Charlemain with all his peerage fell	
By Fontarabia. Thus far, these, beyond	
Compare of mortal prowess, yet observed	
Their dread commander: 1 he, above the rest	
In shape and gesture proudly eminent, 5	90
Stood like a tower: his form had yet not lost	
All her original brightness, nor appeared	
Less than archangel ruined, and the excess	
Of glory obscured: as when the sun, new-risen,	
,,	95
Shorn of his beams; or, from behind the moon,	
In dim eclipse, disastrous twilight sheds	

in alliance with the King of Armorica or Bretagne, or Brittany, in France. Aspramont, a town of the Netherlands; Montalban, now Montauban, in the south of France; Trebisond, anciently Trapezus, on the north shore of Asia Minor;—places famed for joustings, or combats on horseback, between the Christians and infidels. Biseria, or Utica, in Africa, whence the Saracens crossed into Spain. Fontarabia, a strong town in Biscay, in Spain, where Charlemain was defeated by the Saracens, according to some writers.

Observed their dread commander.—Though so incomparably surpassing all mortal prowess, they kept their eyes on their leader, as watching the first hint of his will. Addison well calls attention to the elaborate sub-limity of the following description, which surpasses the ideas of the greatest masters in poetry or painting.

² Shorn of his beams.—The picturesque truth of this description of the sun seen through a mist is striking. Disastrous.—In the days of astrology misfortunes were ascribed to unfavourable positions of the planets: as the twilight occasioned by an eclipse of the sun was due to an unusual position of the sun and moon, it was fitly described in astrological language as disastrous, or unnatural. In ages of ignorance, it was believed to portend disturbance in states, and danger to kings.

On half the nations, and with fear of change	
Perplexes monarchs; darkened so, yet shone	
Above them all the archangel: but his face	600
Deep scars of thunder had intrenched, and care	
Sat on his faded cheek, but under brows	
Of dauntless courage, and considerate pride	
Waiting revenge: cruel his eye, but cast	
Signs of remorse and passion, to behold	605
The fellows of his crime,—the followers rather—	
(Far other once beheld in bliss!) condemned	
For ever now to have their lot in pain;	
Millions of spirits for his fault amerced	
Of Heaven, and from eternal splendours flung	610
For his revolt; yet faithful how they stood,	
Their glory withered! as, when Heaven's fire	
Hath scathed the forest oaks or mountain pines,	
With singed top their stately growth, though bare,	
Stands on the blasted heath. ³ He now prepared	615
To speak; whereat their doubled ranks they bend	
From wing to wing, and half inclose him round	
With all his peers: attention held them mute.	
Thrice he essayed, and thrice, in spite of scorn,	
Tears, such as angels weep, burst forth: at last	620
Words, interwove with sighs, found out their way.	
"O myriads of immortal spirits! O powers	
"Matchless, but with the Almighty; and that strife	
"Was not inglorious, though the event was dire,	
"As this place testifies, and this dire change	625
"Hateful to utter: but what power of mind,	
"Foreseeing or presaging, from the depth	
"Of knowledge past or present, could have feared	
"How such united force of gods,—how such	

For his fault amerced of Heaven; made to forfeit, penally deprived of.
 Yet faithful how they stood—l. 605, to behold—how they stood.
 The appropriateness of this comparison hardly needs to be pointed out.

Regal state, royal pomp, display of royal greatness and dignity.
Whereof so rife there went a fame in Heaven, &c.—Beautiful glimpses of the destined creation of man, rumoured in Heaven before the revolt of the angels. The allusion is repeated, book ii. 346.

660

"Celestial spirits in bondage, nor the abyss
"Long under darkness cover. But these thoughts
"Full counsel must mature: peace is despaired;

685

"For who can think submission? war then, war, "Open or understood, must be resolved." He spake; and, to confirm his words, out flew

Millions of flaming swords, drawn from the thighs Of mighty cherubim; the sudden blaze 665 Far around illumined Hell: highly they raged Against the Highest, and fierce, with grasped arms, Clashed on their sounding shields the din of war. Hurling defiance toward the vault of Heaven. There stood a hill not far, whose grisly top 670 Belched fire and rolling smoke; the rest entire Shone with a glossy scurf; undoubted sign That in his womb was hid metallic ore. The work of sulphur. Thither, winged with speed, A numerous brigade hastened; as when bands 675 Of pioneers, with spade and pickage armed.

Or cast a rampart. Mammon 8 led them on: Mammon, the least erected spirit that fell From Heaven; for e'en in Heaven his looks and thoughts 680 Were always downward bent, admiring more The riches of Heaven's pavement, trodden gold, Than aught divine or holy else enjoyed In vision beatific: by him first

Forerun the royal camp, to trench a field.

Men also, and by his suggestion taught. Ransacked the centre, and, with impious hands, Rifled the bowels of their mother earth For treasures, better hid. Soon had his crew

With grasped arms, clashed on their sounding shields, &c.—As the Roman soldiers of old applauded a speech of their general, by striking their shields with their swords.

² Brigade, spelt in the old editions "brigad," a term supposed to have been introduced into Spain by the Moors. It means a party of troops detached or broken off from a larger body.

³ Mammon, a Syriac word meaning riches, personified as a demon or genius presiding over wealth, like the Greek term Plutus.

Opened into the hill a spacious wound,	
And digged out ribs of gold. Let none admire	690
That riches grow in Hell; that soil may best	
Deserve the precious bane. And here let those,	
Who boast in mortal things, and wondering tell	
Of Babel, and the works of Memphian kings,1	
Learn how their greatest monuments of fame,	695
And strength, and art, are easily outdone	
By spirits reprobate; and in an hour,	
What in an age, they, with incessant toil,	
And hands innumerable, scarce perform.	
Nigh on the plain, in many cells prepared,	700
That underneath had veins of liquid fire	
Sluiced from the lake, a second multitude,	
With wondrous art, founded the massy ore,	
Severing each kind, and scummed the bullion dross:	!
A third as soon had formed within the ground	705
A various mould, and from the boiling cells,	
By strange conveyance, filled each hollow nook:	
As in an organ, from one blast of wind,	
To many a row of pipes the sound-board breathes.	
Anon, out of the earth a fabric huge	710
Rose, like an exhalation, with the sound	
Of dulcet symphonies and voices sweet;	
Built like a temple, where pilasters round	
Were set, and Doric pillars, overlaid	
With golden architrave: 3 nor did there want	715
Cornice, or frieze with bossy sculptures graven;	

¹ The works of Memphian kings—the Pyramids of Egypt, near Memphis. Ancient writers relate that 360,000 men were employed for nearly twenty years in building one of the Pyramids.

Architrave, the lowest division of an entablature, or that part of a

² Bullion dross.—Bullion means a mass of unwrought precious metal. Milton seems to denote by it, metal not yet perfectly purified. Thus, in his tract on the Reformation of England, he speaks of extracting "gold and silver out of the drossy bullion of the people's sins."

The roof was fretted gold. Not Babylon, Nor great Alcairo, such magnificence Equalled in all their glories, to inshrine	
	20
Their kings, when Egypt with Assyria strove	
In wealth and luxury. The ascending pile	
Stood fixed her stately height: and straight the doors,	
Opening their brazen folds, discover, wide	
· · · · · · · · · · · · · · · · · · ·	25
And level pavement: from the arched roof,	
Pendent by subtle magic, many a row	
Of starry lamps and blazing cressets, fed	
With naphtha and asphaltus, yielded light	
As from a sky. The hasty multitude 73	3 0
Admiring entered, and the work some praise,	
And some the architect: his hand was known	
In Heaven by many a towered structure high,	
Where sceptred angels held their residence,	
And sat as princes; whom the supreme King 73	35
Exalted to such power, and gave to rule,	
Each in his hierarchy, the orders bright.	
Nor was his name unheard or unadored	
In ancient Greece; and in Ausonian land	
	40
From Heaven they fabled, thrown by angry Jove	
Sheer o'er the crystal battlements: from morn	
To noon he fell, from noon to dewy eve,	

building resting immediately on the pillars. Cornice, the uppermost and most prominent part of the entablature. Frieze, a flat space between the architrave and cornice, commonly adorned with sculptured figures.

¹ Belus or Serapis.—The former, son of Nimrod, and the first man worshipped for a god, called Bel by the Chaldeans, and Boal by the Phoenicians. Serapis, the same with Apis or Osiris.

² Ausonian, Italian. The poet had the choice of several names for Mulciber, but he has fitly chosen that which denoted his art as a founder.

^{*} From morn to noon he fell, &c.—Milton magnifies his fall by dividing its period into parts, and emphatically calling it a summer's day.

A summer's day: and, with the setting sun.

Dropped from the zenith like a falling star. 745 On Lemnos, the Æ'gean isle: thus they relate. Erring; for he, with this rebellious rout, Fell long before: nor aught availed him now To have built in Heaven high towers; nor did he scape By all his engines; 1 but was headlong sent 750 With his industrious crew to build in Hell. Meanwhile, the winged heralds, by command Of sovereign power, with awful ceremony And trumpets' sound, throughout the host proclaim A solemn council, forthwith to be held 755 At Pandemonium, the high capital Of Satan and his peers; their summons called From every band and squared regiment By place or choice the worthiest; they anon, With hundreds and with thousands trooping came 760 Attended: all access was thronged; the gates And porches wide, but chief the spacious hall, (Though like a covered field, where champions bold Wont ride in armed, and at the Soldan's 4 chair Defied the best of Panim chivalry 765 To mortal combat, or career with lance,) Thick swarmed, both on the ground, and in the air, Brushed with the hiss of rustling wings. As bees In spring-time, when the sun with Taurus rides, Pour forth their populous youth about the hive 770 In clusters: they among fresh dews and flowers Fly to and fro, or on the smoothed plank, The suburb of their straw-built citadel,

¹ Engines, devices, contrivances—an obsolete sense of the word.

² Pandemonium, a word coined to express the resort of all the demons.

² Covered field; i.e., inclosed for combat, the kets; to which, for extent, one single apartment of Pandemonium is compared.

Soldan, Sultan. Panim, borrowed from the old Norman form, paynim, for pagen.

⁵ Brushed with the hiss, &c.—The hissing sound of this line beautifully echoes the sense.

Taurus, one of the twelve constellations in the ecliptic, or sun's apparent course, which he enters about the latter third of the month of April.

New rubbed with balm, expatiate, and confer Their state affairs: so thick the airy crowd 775 Swarmed and were straitened; till, the signal given, Behold a wonder! they, but now who seemed In bigness to surpass Earth's giant sons, Now less than smallest dwarfs, in narrow room Throng numberless, like that Pygmean race 780 Beyond the Indian mount; or fairy elves, Whose midnight revels, by a forest-side, Or fountain, some belated peasant sees, Or dreams he sees, while, over-head, the moon Sits arbitress, and nearer to the earth 785 Wheels her pale course: they, on their mirth and dance Intent, with jocund music charm his ear: At once with joy and fear his heart rebounds. Thus incorporeal spirits to smallest forms 790 Reduced their shapes immense, and were at large, Though without number still, amidst the hall Of that infernal court. But far within, And in their own dimensions like themselves, The great Scraphic lords, and Cherubim, In close recess, and secret conclave sat; 795 A thousand demi-gods on golden seats, Frequent and full. After short silence then, And summons read, the great consult began.

² Sits arbitress, and nearer to the earth, &c.—in allusion to the belief that witches and fairles had great power over the moon. Arbitress: i.a. witness, spectatress.

¹ Behold a wonder! &c.—The description already given (I. 423-431) of the powers of transformation possessed by demons, artfully prepares the mind for such surprising scenes as that introduced at this place, and elsewhere throughout the poem.

5

BOOK IL

THE ARGUMENT.

THE consultation begun, Satan debates whether another battle be to be hazarded for the recovery of Heaven: some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature, equal, or not much inferior, to themselves, about this time to be created: their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell gates; finds them shut, and who sat there to guard them; by whom at length they are opened, and discover to him the great gulf between Hell and Heaven: with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

High on a throne of royal state,—which far Outshone the wealth of Ormus, and of Ind; Or where the gorgeous East with richest hand Showers on her kings Barbaric pearl and gold,—Satan exalted sat, by merit raised To that bad eminence: and, from despair Thus high uplifted beyond hope, aspires Beyond thus high; insatiate to pursue Vain war with Heaven, and, by success untaught,

Ormus, a small island in the Persian Gulf, which was long held by the Portuguese, as a mart through which the wealth of India passed to Europe.

² Showers on her kings, &c.—Not merely expressing the abundance of gold and precious stones in the East, but slluding to a practice, adopted at coronations, of throwing gold dust and seed pearl on the king's head. Barbaric, because found among nations foreign to the Greeks and Romans, who reckoned all but themselves barbarians.

⁸ Success.—The result or termination of his rebellion had not yet taught him his place. The term is used in the same way, l. 123.

His proud imaginations thus displayed:— "Powers and Dominions, Deities of Heaven! "For, since no deep within her gulf can hold "Immortal vigour, though oppressed and fallen, "I give not Heaven for lost. From this descent	10
"Celestial virtues rising, will appear "More glorious and more dread than from no fall, "And trust themselves to fear no second fate. "Me though just right and the fixed laws of Heaven "Did first create your leader; next, free choice,	15
"With what besides, in council or in fight, "Hath been achieved of merit; yet this loss, "Thus far at least recovered, hath much more "Established in a safe unenvied throne, "Yielded with full consent. The happier state	20
"In Heaven, which follows dignity, might draw "Envy from each inferior; but who here "Will envy whom the highest place exposes "Foremost to stand, against the Thunderer's aim "Your bulwark, and condemns to greatest share	25
"Of endless pain? Where there is then no good "For which to strive, no strife can grow up there "From faction; for none, sure, will claim in Hell "Precedence; none," whose portion is so small "Of present pain, that with ambitious mind	30
"Will covet more. With this advantage then "To union, and firm faith, and firm accord, "More than can be in Heaven, we now return "To claim our just inheritance of old; "Surer to prosper than prosperity	35
"Could have assured us; and by what best way, "Whether of open war or covert guile, "We now debate: who can advise, may speak."	40

¹ For refers to the title, "Deities of Heaven;" he styles them so, for he gives not Heaven for lost, since no deep could hold them, &c.

² None...covet more.—The clause is elliptical, and is most simply construed thus: [there are] none, whose portion of present pain is so small, that [they will cover trace. that [they] will covet more.

He ceased; and next him Moloch, sceptred king,1	
Stood up, the strongest and the fiercest spirit	
That fought in Heaven, now fiercer by despair:	45
His trust was with the Eternal to be deemed	
Equal in strength; and rather than be less	
Cared not to be at all; with that care lost	
Went all his fear: of God, or Hell, or worse,	
He reck'd not: and these words thereafter spake.	50
"My sentence is for open war: of wiles,	
"More unexpert, I boast not; them let those	
"Contrive who need, or when they need,-not now.	
"For, while they sit contriving, shall the rest,	
"Millions that stand in arms, and longing wait	55
"The signal to ascend, sit lingering here	
"Heaven's fugitives; and for their dwelling-place	
*Accept this dark, opprobrious den of shame,	
The prison of his tyranny who reigns	
"By our delay! no; let us rather choose,	60
"Arm'd with Hell-flames and fury, all at once	
"O'er Heaven's high towers to force resistless way.	
Turning our tortures into horrid arms	
Against the Torturer; when, to meet the noise	
Of his almighty engine he shall hear	65
"Infernal thunder; and, for lightning, see	
Black fire and horror shot with equal rage	
Among his angels: and his throne itself	
Mixed with Tartarean sulphur, and strange fire,	
# His own invented torments. But perhaps	70
"The way seems difficult and steep, to scale	
"With upright wing against a higher foe.	
Let such bethink them, (if the sleepy drench	
Of that forgetful lake benumb not still,)	
That in our proper motion we ascend	75
"Up to our native seat: descent and fall	
"To us is adverse. Who but felt of late,	

¹ Moloch, sceptred king-alluding to the meaning of his name. See h. i., l. 392.

² Such, understand [as deem the way difficult]

The event is feared: should we again provoke	
"Our stronger, some worse way his wrath may find "To our destruction; if there be in Hell	
· · · · · · · · · · · · · · · · · · ·	5
Than to dwell here, driven out from bliss, condemned	~
"In this abhorred deep to utter woe;	
"Where pain of unextinguishable fire	
"Must exercise 1 us without hope of end,	
The vassals of his anger, when the scourge 9	0
"Inexorable, and the torturing hour	
"Calls us to penance!" more destroyed than thus,	
"We should be quite abolished, and expire.	
"What fear we then? what doubt we to incense	
The defined from the first	5
"Will either quite consume us, and reduce	
"To nothing this essential;—happier far	
"Than miserable to have eternal being!	
"Or if our substance be indeed divine,	
"And cannot cease to be, we are at worst 10	0
"On this side nothing; and by proof we feel	
"Our power sufficent to disturb his Heaven,	
"And with perpetual inroads to alarm,	
"Though inaccessible, his fatal throne:	_
"Which, if not victory, is yet revenge."	O
He ended frowning, and his look denounced	
Desperate revenge, and battle dangerous,	
To less than gods. On the other side uprose	
Belial, in act more graceful and humane: A fairer person lost not Heaven; he seemed	0

¹ Exercise, like the Latin exerceo, which sometimes means to "vex or harass," as well as to employ.

² Penance, punishment. Milton assumes that the sufferings of these fallen angels may have some intermissions.

^{*} Fatal, upheld by fate—as b. i. 1 133.

For dignity composed and high exploit:	
But all was false and hollow; though his tongue	
Dropt manna, and could make the worse appear	
The better reason, to perplex and dash	
Maturest councils; for his thoughts were low:	115
To vice industrious, but to nobler deeds	
Timorous and slothful; yet he pleased the ear,	
And with persuasive accent thus began:	
"I should be much for open war, O peers!	
"As not behind in hate; if what was urged.	120
" Main reason to persuade immediate war,	
"Did not dissuade me most, and seem to cast	
"Ominous conjecture on the whole success:	
"When he who most excels in fact of arms,1	
"In what he counsels and in what excels	125
"Mistrustful, grounds his courage on despair	120
And utter dissolution, as the scope	
"Of all his aim, after some dire revenge. "First, what revenge? The towers of Heaven are i	L-112
"With armed watch, that render all access	130
"Impregnable: oft on the bordering deep	
"Encamp their legions; or, with obscure wing,	
"Scout far and wide into the realm of night,	
"Scorning surprise. Or could we break our way	
"By force, and at our heels all Hell should rise,	135
"With blackest insurrection, to confound	
"Heaven's purest light; yet our great enemy,	
" All incorruptible, would on his throne	
"Sit unpolluted; and the ethereal mould,	
"Incapable of stain, would soon expel	140
"Her mischief, and purge off the baser fire	
"Victorious. Thus repulsed, our final hope	
"Is flat despair: we must exasperate	
"The Almighty Victor to spend all his rage,	
"And that must end us ;—that must be our cure,	145

Fact of arms; said to be from the Italian fatto d'arme, a battle, compare line 537.
 Sit unpolluted; in reply to Moloch's threatening, 1. 69, 70.

"To be no more: sad cure! for who would lose,	
"Though full of pain, this intellectual being,	
"Those thoughts that wander through eternity,	
"To perish rather, swallowed up and lost	
"In the wide womb of uncreated night,	150
"Devoid of sense and motion! and who knows,	
"Let this be good,1—whether our angry Foe	
"Can give it, or will ever? how he can,	
"Is doubtful; that he never will, is sure.	
"Will he, so wise, let loose at once his ire,	155
"Belike through impotence," or unaware,	
"To give his enemies their wish, and end	
"Them in his anger, whom his anger saves	
"To punish endless? 'Wherefore cease we, then?'	
"Say they who counsel war; 'we are decreed,	160
"Reserved, and destined to eternal woe:	
"Whatever doing, what can we suffer more,	
What can we suffer worse?' Is this then worst,	
"Thus sitting, thus consulting, thus in arms?	
"What! when we fled amain, pursued and struck	165
"With Heaven's afflicting thunder, and besought	
"The deep to shelter us? this Hell then seemed	
"A refuge from those wounds: or when we lay	
"Chained on the burning lake! That, sure, was worn	RA.
"What if the breath that kindled those grim fires,	170
"Awaked, should blow them into sevenfold rage,	2,0
"And plunge us in the flames? or, from above,	
"Should intermitted vengeance arm again	
"His red right hand to plague us? What, if all	
"Her stores were opened, and this firmament	175
" Of Hell should spout her cataracts of fire,	1,0
"Impendent horrors, threatening hideous fall	
"One day upon our heads! while we, perhaps,	
"Designing or exhorting glorious war.	
Total Time or evenorating Rivisoria Mat.	

¹ Let this be good—even if this be supposed to be good.

² Impotence, want of wise self-control—ironically spoken.

³ His refers to God; her stores to Hell, as mention is made afterwards of "her cataracts of fire."

"Caught in a fiery tempest, shall be hurled	180
" Each on his rock transfixed, the sport and prey	
"Of wracking whirlwinds; or for ever sunk	
"Under you boiling ocean, wrapt in chains;	
"There to converse with everlasting groans,	
"Unrespited, unpitied, unreprieved,	185
"Ages of hopeless end! This would be worse.	
"War therefore, open or concealed, alike	
"My voice dissuades; for what can force or guile	
"With him, or who deceive his mind, whose eye	
"Views all things at one view! He from Heav	ren's
height	190
" All these our motions vain sees, and derides; "	
" Not more almighty to resist our might,	
"Than wise to frustrate all our plots and wiles.	
"Shall we then live thus vile, the race of Heaven,	
"Thus trampled, thus expelled, to suffer here	195
"Chains and these torments? Better these than wo	rse,
"By my advice; since fate inevitable	
"Subdues us, and omnipotent decree,	
"The Victor's will. To suffer, as to do,"	
"Our strength is equal; nor the law unjust	200
"That so ordains: this was at first resolved,4	
"If we were wise, against so great a foe	
"Contending, and so doubtful what might fall.	
"I laugh, when those, who at the spear are bold	
"And venturous, if that fail them, shrink and fear,	205
"What yet they know must follow, to endure	
" Exile, or ignominy, or bonds, or pain,	
"The sentence of their conqueror. This is now	
"Our doom; which if we can sustain and bear,	

¹ Wracking whirlwinds - destructive whirlwinds; corresponding with the use of the word "wrack" by Milton, in the sense of destruction.

2 Sees and derides—compare Ps. ii. 4.

3 To suffer, us to do,—thus Sczwola boasted that, as a Roman, he knew

how to suffer, as well as to do deeds of valour.-Liv. ii. 12.

⁴ This was at first resolved,—i.e., submission and not resistance, since we were made capable of suffering as well as acting, and the result of opposition was doubtful.

"Our supreme foe, in time, may much remit	210
"His anger; and perhaps, thus far removed,	
" Not mind us not offending, satisfied	
"With what is punished; whence these raging fires	
"Will slacken, if his breath stir not their flames.	
"Our purer essence then will overcome	215
"Their noxious vapour; or, inure, not feel;	
"Or changed at length, and to the place conformed	
"In temper and in nature, will receive	
" Familiar the fierce heat, and void of pain;	
"This horror will grow mild; this darkness, light;"	220
"Besides what hope the never-ending flight	
" Of future days may bring, what chance, what change	re e
"Worth waiting; since our present lot appears	
" For happy though but ill, for ill not worst,	
"If we procure not to ourselves more woe."	225
Thus Belial, with words clothed in reason's garb,	
Counselled ignoble ease, and peaceful sloth—	
Not peace: and after him thus Mammon spake:	
"Either to disenthrone the King of Heaven	
"We war, if war be best, or to regain	230
"Our own right lost: him to unthrone we then	
" May hope, when everlasting Fate shall yield	
"To fickle Chance, and Chaos judge the strife:	
"The former, vain to hope, argues as vain	
"The latter: for what place can be for us	235
"Within Heaven's bound, unless Heaven's Lord supr	eme
"We overpower! Suppose he should relent,	
" And publish grace to all, on promise made	
"Of new subjection; with what eyes could we	
"Stand in his presence humble, and receive	240
"Strict laws imposed, to celebrate his throne	
"With warbled hymns, and to his Godhead sing	
With what is punished; a latinism, for "the punishment already infli	cted."

² This darkness light; i.e., this darkness will grow more endurable. ³ Chaos judge the strife—between the Supreme and us—a thing which could never be.

⁴ The former, vain to hope, ... i.e., to unthrone the King of Heaven, argues as voin the latter, i.e., to regain our own lost right. N.

" Forced halleluiahs; while he lordly sits	
"Our envied Sovereign, and his altar breathes	
"Ambrosial odours 1 and ambrosial flowers,	245
"Our servile offerings? This must be our task	
"In heaven,—this our delight! how wearisome	
"Eternity so spent in worship paid	
"To whom we hate! Let us then not pursue,	
"By force impossible, by leave obtained	250
"Unacceptable, though in Heaven, our state	
" Of splendid vassalage; but rather seek	
"Our own good from ourselves, and from our own	
"Live to ourselves, though in this vast recess,	
"Free, and to none accountable; preferring	255
"Hard liberty before the easy yoke	
"Of servile pomp. Our greatness will appear	
"Then most conspicuous, when great things of small,	
"Useful of hurtful, prosperous of adverse,	
"We can create; and in what place soe'er	260
"Thrive under evil, and work ease out of pain,	
"Through labour and endurance. This deep world	
"Of darkness do we dread! How oft amidst	
"Thick clouds and dark doth Heaven's all-ruling Sir	:е
"Choose to reside, his glory unobscured,	265
"And with the majesty of darkness round	
"Covers his throne; from whence deep thunders roa	r
"Mustering their rage, and Heaven resembles Hell?	
"As he our darkness, cannot we his light	
"Imitate when we please? This desert soil	270
"Wants not her hidden lustre, gems and gold;	-•-
"Nor want we skill or art, from whence to raise	
"Magnificence: and what can Heaven show more!	
"Our torments also may, in length of time,	

¹ Ambrosial odours,—odours as sweet as that of "ambrosia"—the fabled food of the heathen deities; or of a most fragrant ointment, said to be used by them, and called by the same name.

² Amidst thick clouds and dark,—compare Ps. xviii. 11-13, and xcvii. 2.

³ His glory unobscured,—the construction resembles the Latin ablative absolute, the meaning is "while, or though, his glory is unobscured."

⁴ Cannot we his light imitate, &c .- compare 2 Cor. xi. 14.

"Become our elements; these piercing fires,	275
"As soft as now severe; our temper changed	
"Into their temper; which must needs remove	
"The sensible of pain." All things invite	
"To peaceful counsels,3 and the settled state	
" Of order, how in safety best we may	280
"Compose our present evils, with regard	
"Of what we are, and where, dismissing quite	
"All thoughts of war. Ye have what I advise."	
He scarce had finished, when such murmur filled	
The assembly, as when hollow rocks retain ⁵	285
The sound of blustering winds, which all night long	
Had roused the sea, now with hoarse cadence lull	
Sea-faring men o'erwatched, whose bark,6 by chance,	
Or pinnace anchors in a craggy bay	
After the tempest: such applause was heard	290
As Mammon ended, and his sentence pleased,	
Advising peace; for such another field	
They dreaded worse than Hell: so much the fear	
Of thunder, and the sword of Michaël	
Wrought still within them; and no less desire?	295
To found this nether empire, which might rise	
By policy and long process of time,	
In emulation opposite to Heaven.	

¹ Our torments also may ... become our elements, &c .- the same argument used by Belial, l. 217, but carried farther by Mammon, suitably to his character.

4 Compose,-in the Latin sense of "put an end to."

The sensible of pain,—the sense of pain; its sensible impression.
 To peaceful counsels. The resolution of Satan was taken for "war," b. i. 1. 660, and the question proposed to the assembly was "open war," or "covert guile," b. ii. l. 41. Moloch speaks to the point, l. 51. But Belial argues alike against open or concealed war, 1, 187, in which Mammon concurs, thus changing the question in the course of the debate.

⁵ As when hollow rocks retain, &c .- It has been remarked that Virgil, En. x. 96, compares the assent to Juno's speech to the rising wind, as her object was to rouse the assembly she addressed: whereas Milton here uses the falling wind, as Mammon's speech was designed to quiet the infernal assembly.

⁶ Bark, a small ship. Pinnace, a small undecked vessel worked with oars and sails.

⁷ And no less desire, [wrought within them.] They were actuated not only by fear, but by desire.

Which when Beëlzebub perceived, than whom, Satan except, none higher sat, with grave Aspect he rose, and in his rising seemed A pillar of state: deep on his front engraven Deliberation sat, and public care; And princely counsel in his face yet shone, Majestic though in ruin: sage he stood, With Atlantéan¹ shoulders fit to bear
The weight of mightiest monarchies: his look
Drew audience and attention still as night, Or summer's noon-tide air, while thus he spake: "Thrones and Imperial Powers, Offspring of Heaven, 310 "Ethereal Virtues! or these titles now "Must we renounce, and, changing style, be called
"Princes of Hell! for so the popular vote "Inclines, here to continue, and build up here
"A growing empire. Doubtless! while we dream, 315 "And know not that the King of Heaven hath doomed." This place our dungeon, not our safe retreat "Beyond this potent arm, to live exempt
"From Heaven's high jurisdiction, in new league Banded against his throne, but to remain In strictest bondage, though thus far removed Under the inevitable curb, reserved His captive multitude: for he, be sure,
"In height or depth, still first and last will reign "Sole king, and of his kingdom lose no part "By our revolt; but over Hell extend "His empire, and with iron sceptre?" rule "Us here, as, with his golden, those in Heaven. "What! sit we then projecting peace and war?

¹ Atlantéan,—vast as those of ATLAS, who was so great an astronomer, that he was fabled to have borne the heavens on his shoulders.

² Summer's noon-tide air,—A striking illustration of the attention which Beëlzebub commanded, as in hot countries the winds are generally calm at noon; while at that hour, the fervent heat drives men and beasts to rest in the shade.

Iron sceptre: compare Pa. ii. 9. Golden sceptre: compare Esther v. 2.
 What: i.e. "For what cause." "why?" after the Latin use of "Quid."

"War hath determined us,1 and foiled with loss	330
"Irreparable; terms of peace? yet none	
"Vouchsafed or sought; for what peace will be give	n
"To us enslaved, but custody severe,	
"And stripes, and arbitrary punishment	
" Inflicted? and what peace can we return,	335
"But, to our power, hostility and hate,	
"Untamed reluctance, and revenge,-though slow,	
"Yet ever plotting how the Conqueror least	
" May reap his conquest, and may least rejoice	
"In doing what we most in suffering feel?	340
"Nor will occasion want; nor shall we need	
"With dangerous expedition to invade	•
"Heaven, whose high walls fear no assault, or siege,	
"Or ambush from the deep. What if we find	
"Some easier enterprise? There is a place,	345
" (If ancient and prophetic fame in heaven	
"Err not,) another world, the happy seat	
" Of some new race called Man, about this time	
"To be created like to us, though less	
"In power and excellence, but favoured more	350
"Of Him who rules above; so was his will	
" Pronounced among the gods, and by an oath,	
"That shook Heaven's whole circumference, confirm	ed.
"Thither let us bend all our thoughts, to learn	
"What creatures there inhabit; of what mould,	355
"Or substance; how endued, and what their power,	
"And where their weakness; how attempted best,	
"By force or subtlety. Though Heaven be shut,	
" And Heaven's high Arbitrator sit secure	
"In his own strength, this place may lie exposed,	360
1 War hath determined us,—The result of our past struggle has sarily shaped our future course. 2 Terms of peace &c.—as Latin ablative absolute: "while no	

e no terms have been offered or asked."

Nor will occasion want; ... i.e., "be wanting."
There is a place, (if fame, &c....Addison remarks the propriety of making Beelzebub, the next in dignity to Satan, second the motion proposed by the Arch-enemy, (1.650)—the project on which the whole poem turns by the Arch-enemy is exposed, &c.—Beilzebub, encouraging the assembly

Sparkled in all their eyes: with full assent They vote: whereat his speech he thus renews: "Well have ye judged, well ended long debate, 390 "Synod of gods! and, like to what ye are,

to undertake the expedition against this world, lessens the difficulty: at 1 410, after they have decided on the undertaking, and are consulting as to a proper agent, he magnifies the difficulty, to make them cautious in their choice. N.

¹ Puny,-probably used in the original sense, "younger," "created long after us" according to the French etymology, puis ne.

² Their spile still serves his glory, &c.—Compare Ps. lxxvi. 10.

"Great things resolved, which, from the lowest deep
"Will once more lift us up, in spite of fate,
"Nearer our ancient seat; perhaps in view
"Of those bright confines, whence, with neighbouring arms,
" And opportune excursion, we may chance1
"Re-enter Heaven; or else, in some mild zone
" Dwell, not unvisited of Heaven's fair light,
"Secure; and at the brightening orient beam
"Purge off this gloom: the soft delicious air, 400
"To heal the scar of these corrosive fires,
"Shall breathe her balm. But, first, whom shall we send
"In search of this new world? whom shall we find
"Sufficient? who shall tempt with wandering feet
"The dark, unbottomed, infinite abyss, 405
"And through the palpable obscure find out
"His uncouth way ? or spread his airy flight,
"Upborne with indefatigable wings,
"Over the vast abrupt, ere he arrive
"The happy isle?" What strength, what art, can then 410
"Suffice, or what evasion bear him safe
"Through the strict senteries, and stations thick
"Of angels watching round? Here he had need
"All circumspection; and we now no less
"Choice in our suffrage; for, on whom we send, 415
"The weight of all, and our last hope, relies."
This said, he sat; and expectation held
His look suspense, awaiting who appeared
To second, or oppose, or undertake
The perilous attempt: but all sat mute, 420
Pondering the danger with deep thoughts; and each

In other's countenance read his own dismay,

1 Chance,—used adverbially as at 1. 492, for, "by chance."

² The palpable obscure,—the latter adjective being used as a substantive, as usual with Milton: so also 1 409, "the vast abrupt;" and 494, "this huge convex."

^{*} Arrive the happy isle—reach the earth, suspended in space like an isle in the ocean. Milton repeatedly uses the word "arrive" in this way, as Shakespeare also does.

⁴ Suspense,—the Latin form of the participle for "suspended."

Astonished: none, among the choice and prime Of those Heaven-warring champions, could be found So hardy as to proffer, or accept Alone, the dreadful voyage: till at last, Satan, whom now transcendent glory raised Above his fellows, with monarchal pride, Conscious of highest worth, unmoved¹ thus spake: "O progeny of Heaven, empyreal Thrones! With reason hath deep silence and demur Seized us, though undismayed. Long is the way, "And hard, that out of Hell leads up to light; "Our prison strong, this huge convex³ of fire, "Outrageous to devour, immures us round "Ninefold; and gates of burning adamant, "Barred over us, prohibit all egress. "These passed (if any pass), the void profound "Of unessential³ Night receives him next, "Wide gaping, and with utter loss of being "Threatens him, plunged in that abortive gulf. "If thence he scape, into whatever world, "Or unknown region; what remains him less⁴ "Than unknown dangers, and as hard escape? "But I should ill become this throne, O peers!s "And this imperial sovereignty, adorned "With splendour, armed with power, if aught proposed "And judged of public moment, in the shape "Of difficulty or danger, could deter "Me from attempting. Wherefore do I assume 450		
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	1 Toward with any of these dengan which determed at how	

1 Unmoved-with any of those dangers which deterred others.

² This huge convex of fire.—"Convex" is properly spoken of the exterior surface of a globe, and "concave" of the interior hollow surface: at 1. 635, it is called the "fiery concave." N.

³ Unessential, -void of being, unsubstantial.

⁴ What remains him less, &c.—What awaits him—after the Latin usage of the word.

⁵ Milton has here caught the spirit of one of the noblest speeches in the Iliad, addressed by Sarpedon to Glaucus, Il. xil. 310; but has so improved the sentiment that Homer can hardly be recognised. The utterance of such sentiments by the king of Hell, may be intended as a satire on the kings of the earth, whose practice is so often directly contrary to them. Monbodio.

"These royalties, and not refuse to reign,

" Refusing to accept as great a share	
" Of hazard as of honour, due alike	
"To him who reigns,—and so much to him due	
" Of hazard more, as he above the rest	455
"High honoured sits? Go, therefore, mighty powers	3,
"Terror of Heaven, though fallen! intend at home,1	
"While here shall be our home, what best may ease	
"The present misery, and render Hell	
"More tolerable; if there be cure, or charm,	460
"To respite, or deceive, or slack the pain	
"Of this ill mansion. Intermit no watch	
"Against a wakeful foe; while I, abroad	
"Through all the coasts of dark destruction, seek	
" Deliverance for us all: this enterprise	465
"None shall partake with me."	
Thus saying, rose	
The monarch, and prevented all reply;	
Prudent, lest, from his resolution raised,	
Others among the chief might offer now	
(Certain to be refused) what erst they feared;	470
And, so refused, might in opinion stand	
His rivals; winning cheap the high repute,	
Which he, through hazard huge, must earn. But the	y
Dreaded not more the adventure, than his voice	•
Forbidding; and at once with him they rose:	475
Their rising, all at once, was as the sound	
Of thunder heard remote. Towards him they bend	
With awful reverence prone; and as a god	
Extol him equal to the Highest in Heaven.	
Nor failed they to express how much they praised,	480

That for the general safety he despised His own: for neither do the spirits damned Lose all their virtue; lest bad men should boast²

¹ Intend at home,—" bend your attention to"—like the Latin "animum intendere."

² Lest bad men should boast,—referring to something not expressed. Thus: [I say this,] lest bad men should boast.

Their specious deeds on earth, which glory excites, Or close ambition varnished o'er with zeal.	485
	400
Thus they their doubtful consultations dark	
Ended, rejoicing in their matchless chief:	
As when from mountain-tops the dusky clouds	
Ascending, while the north wind sleeps, o'erspread	
Heaven's cheerful face; the lowering element	490
Scowls o'er the darkened landskip snow, or shower:	
If chance the radiant sun, with farewell sweet,	
Extend his evening beam, the fields revive,	
The birds their notes renew, and bleating herds	
Attest their joy, that hill and valley rings.3	495
O shame to men!4 devil with devil damned	
Firm concord holds: men only disagree	
Of creatures rational, though under hope	
Of heavenly grace; and, God proclaiming peace,	
Yet live in hatred, enmity, and strife,	500
Among themselves, and levy cruel wars,	
Wasting the earth, each other to destroy;	
As if (which might induce us to accord)	
Man had not hellish foes enow besides,	
That, day and night, for his destruction wait.	505
The Stygian council ⁵ thus dissolved; and forth,	000
In order, came the grand infernal peers:	
Midst came their mighty Paramount, and seemed	
Alone the antagonist of Heaven, nor less	
	510
Than Hell's dread emperor, with pomp supreme,	210
And god-like imitated state: him round	

¹ While the north wind sleeps—as that wind generally clears the aky, and disperses the clouds. Scowls,—drives scowling, the verb being used actively.

² Chance.—See 1, 896.

The simile used in the preceding lines is considered one of the most beautiful ever penned. The images are not more pleasing in nature, than refreshing to the reader after his attention to the toregoing debate. N.

⁴ O shame to men! &c.—This reflection will appear the more natural and pertinent, when one considers the contentious age in which Milton lived.

⁵ Stypian council,—so called from Styx, a fabled river in the infernal regions. The word "styx" means "hatred;" and appropriately marks the spiteful plots which the council was hatching.

A globe¹ of fiery Seraphim inclosed,
With bright emblazonry, and horrent arms.
Then of their session ended they bid cry
With trumpets' regal sound the great result:
Toward the four winds four speedy Cherubim
Put to their mouths the sounding alchymy,³
By herald's voice explained; the hollow abyss
Heard far and wide, and all the host of Hell,
With deafening shout, returned them loud acclaim.
Thence more at ease their minds, and somewhat raised
By false presumptous hope, the ranged powers

Disband, and, wandering, each his several way Pursues, as inclination, or sad choice, Leads him; perplexed where he may likeliest find 525 Truce to his restless thoughts, and entertain The irksome hours, till his great chief return. Part on the plain, or in the air sublime, Upon the wing, or in swift race, contend, As at the Olympian games, or Pythian fields:3 530 Part curb their fiery steeds, or shun the goal With rapid wheels, or fronted brigades form. As when, to warn proud cities, war appears Waged in the troubled sky, and armies rush To battle in the clouds; before each van 535 Prick forth the airy knights, and couch their spears.5 Till thickest legions close; with feats of arms From either end of Heaven the welkin⁶ burns.

¹ Globe: a body of persons closely crowded together. Horrent: "bristling," describing the appearance of the dense mass of pointed weapons.

² Alchymy,—here used for a mixed metal of which trumpets were made.
³ Olympian games, or Pythian fields:—The Olympian games, so called from Olympian Jupiter, to whom they were dedicated; or from Olympia, a city in Greece, where they were celebrated every fifth year. The Pythian games were celebrated near Delphi, in honour of Apollo.

⁴ As when...var appears waged in the troubled sky,—The diversions of the fallen spirits having been compared to the Grecian games, to signify the ardour with which they were pursued, are now likened to the coruscations of the aurora borealis (often superstitiously supposed to portend wars), to signify the vast space occupied by them.

⁵ Couch their spears.—Fix them in the rest, in the posture of attack.

⁶ Welkin,-Atmosphere, the place of clouds.

Others, with vast Typhœan 1 rage, more fell, Rend up both rocks and hills, and ride the air 540 In whirlwind: Hell scarce holds the wild uproar. As when Alcides,3 from Œchalia crowned With conquest, felt the envenomed robe, and tore, Through pain, up by the roots Thessalian pines. And Lichas from the top of Œta threw 545 Into the Euboic sea. Others, more mild, Retreated in a silent valley, sing With notes angelical, to many a harp, Their own heroic deeds, and hapless fall By doom of battle; and complain that fate 550 Free virtue should inthral to force or chance. Their song was partial; but the harmony (What could it less when spirits immortal sing!)4 Suspended Hell, and took with ravishment The thronging audience. In discourse more sweet 555 (For eloquence the soul, song charms the sense,) Others apart sat, on a hill retired, In thoughts more elevate, and reasoned high Of providence, foreknowledge, will, and fate-Fixed fate,5 free will, foreknowledge absolute: 560

¹ Typhæan,—see I. l. 199 note.

² Alcides,—Hercules,—so called from his grandfather Alcseus, after the conquest of *Gchalia*, a city of Bosotia, sent to his wife Delaneirs, for certain white robe, in which he designed to celebrate sacred rites in thanksgiving for his triumph. In a fit of jealousy, on account of the king's daughter whom he had brought with him, his wife, before sending the robe, dipped it in the blood of Nessua, who had been slain by Hercules with arrows poisoned with the blood of the serpent Python. The poisoned robe infected Hercules, and stuck so close that he could not strip himself of it, without tearing off his skin at the same time. The torture made him furious, and he gave vent to his rage by tearing up pines, and throwing Lichea, who had brought him the robe, from Mount Ets into the Euripus or Strait between Eubosa and the mainland of Greece.

² Partial,—i.e., to themselves: dwelling only on the sad consequences of their conduct, not on its guilt. C.

⁴ The parenthesis introduced here, suspending the reader's attention, renders more striking the statement as to the music suspending Hell.

⁵ Fixed Jake, &c.—The repetition of these words from the former line, but in inverted order, and with an epithet to each, well illustrates the madering masse of their discourse. N.

And found no end, in wandering mazes lost. Of good and evil much they argued then, Of happiness and final misery, Passion and apathy, and glory and shame : Vain wisdom all, and false philosophy! 565 Yet, with a pleasing sorcery, could charm Pain for a while, or anguish, and excite Fallacious hope; or arm the obdured breast With stubborn patience, as with triple steel. Another part, in squadrons and gross bands, 570 On bold adventure to discover wide That dismal world,-if any clime perhaps Might yield them easier habitation,—bend Four ways their flying march, along the banks Of four infernal rivers, that disgorge 575 Into the burning lake their baleful streams: Abhorred Styx,1 the flood of deadly hate: Sad Acheron, of sorrow, black and deep; Cocytus, named of lamentation loud Heard on the rueful stream; fierce Phlegethon, 580 Whose waves of torrent fire inflame with rage. Far off from these, a slow and silent stream, Lethe, the river of oblivion, rolls Her watery labyrinth; whereof who drinks, Forthwith his former state and being forgets,-585 Forgets both joy and grief, pleasure and pain. Beyond this flood a frozen continent Lies dark and wild, beat with perpetual storms Of whirlwind and dire hail, which on firm land Thaws not, but gathers heap, and ruin seems 590 Of ancient pile: all else deep snow and ice; A gulf profound as that Serbonian bog²

¹ The Greeks reckoned five rivers in Hell, calling them after the names of the noxious rivers of their own country. Milton introducing them into his description of Hell, adds the proper meaning of their names, sufficiently appropriate to their situation,—hate, sorrow, lamentation, rage, oblivion.

² Serbonian bog,—a large lake in Egypt, on one of the eastern mouths of the Nile. It was surrounded by hills of loose sand, which, being blown

Betwixt Damiata and mount Casius old. Where armies whole have sunk: the parching air Burns frore, and cold performs the effect of fire.1 595 Thither by harpy-footed furies haled,3 At certain revolutions, all the damned Are brought; and feel by turns the bitter change Of fierce extremes—extremes by change more fierce: From beds of raging fire, to starve in ice 600 Their soft ethereal warmth: and there to pine Immoveable, infixed and frozen round. Periods of time: thence hurried back to fire. They ferry over this Lethéan sound Both to and fro, their sorrow to augment, 605 And wish and struggle, as they pass, to reach The tempting stream, with one small drop to lose In sweet forgetfulness all pain and woe,-All in one moment, and so near the brink! But Fate withstands, and to oppose the attempt 610 Medusa, with Gorgonian terror, guards The ford; and of itself the water flies All taste of living wight, as once it fled The lip of Tantalus.s Thus roving on

into it, afforded at times a treacherous footing; whole armies, attempting to cross it, are said to have been swallowed up. See Herodotus, b. iii.

¹ Burns frore, and cold performs the effect of fire.—Frore an old word for frosty. The effect of intense cold on animal and vegetable substances is known to be like that of intense heat, in destroying their texture.

² Harpy-footed furies haled.—The Furies, or avenging deities, represented by Homer as inhabitants of Erebus (the infernal region of darkness), where they remain quiet, till some curse pronounced upon a criminal calls them into activity. Harpies, fabulous monsters resembling birds, with the heads of maidens, with long claws, and faces pale with hunger. Haled, dragged with violence: this verb is now generally written, and always pronounced "haul."

³ The impossibility of tasting the waters of Lethe, though so lear them, is happily introduced to show that in Hell there is no forgetfulness; memory being one of the tormentors of the damned. Medusa, one of the Gorgons,—fabulous monsters, whose heads were covered with serpents instead of hair; the sight of Medusa's head was believed to turn the beholder into stone. Tuntalus, a wealthy king, who for his crimes was fabled to be punished in the infernal regions with a raging thirst, which he could never quench; for though placed in the midst of a lake, the waters receded from his lips whenever he attempted to drink.

In confused march forlorn, the adventurous bands, 615 With shuddering horror pale, and eyes aghast, Viewed first their lamentable lot, and found No rest. Through many a dark and dreary vale They passed, and many a region dolorous-O'er many a frozen, many a fiery Alp-620 Rocks, caves, lakes, fens, bogs, dens, and shades of death-A universe of death! which God by curse Created evil-for evil only good,1 Where all life dies, death lives, and nature breeds Perverse, all monstrous, all prodigious things, 625 Abominable, inutterable, and worse Than fables yet have feigned, or fear conceived, Gorgons, and Hydras,³ and Chimeras dire. Meanwhile, the adversary of God and man. Satan, with thoughts inflamed of highest design, 630 Puts on swift wings, and toward the gates of Hell Explores his solitary flight: sometimes He scours the right-hand coast, sometimes the left: Now shaves with level wing the deep; then soars Up to the fiery concave, towering high. 635 As when, far off at sea, a fleet descried3

1 For evil only good.—Fit for nothing but evil.

² Hydras.—The famous Hydra was a fabulous monster with nine heads, which the middle one was immortal. One of the labours of Hercules was to destroy this monster. Chimera, a monster, fabled to breathe fire; the fore part of its body being that of a lion, the hind part that of a dragon, and the middle that of a goat. The origin of the fable was, no doubt, a mountain of that name, in Lycia, from which at one point fiame issued, while one region of it afforded shelter for lions, another for goats, and a third for reptiles. Beaufort, who visited the locality in the present century, describes a stream of gas still issuing from the mountain, which burns perpetually, and is used by the natives in the operation of cooking.

³ As when, far off at sea, a feet, &c.—A majestic simile, comparing Satan with outstretched wings to a fleet of the largest ships then known—the Indiamen. The length of their voyage suggests the idea of the distance of Satan's expedition. Ternate, and Tidore, two of the molucca or spice islands of the Indian Archipelago, which, though among the smallest, have always held a sort of political supremacy. Equinoctial winds, the trade winds, which, in the neighbourhood of the Equator, blow steadily at certain seasons. Ethiopian [sea], the Indian Ocean. Stemming sightly toward the pole,—directed by the stars at night in their course towards the

Hangs in the clouds, by equinoctial winds Close sailing from Bengala, or the isles Of Ternate and Tidore, whence merchants bring Their spicy drugs: they on the trading flood 640 Through the wide Ethiopian to the Cape Ply, stemming nightly toward the pole: so seemed Far off the flying fiend. At last appear Hell-bounds, high reaching to the horrid roof; And thrice threefold the gates; three folds were brass, 645 Three iron, three of admantine rock, Impenetrable, impaled with circling fire. Yet unconsumed. Before the gates there sats On either side a formidable shape; The one seemed woman to the waist, and fair: 650 But ended foul in many a scaly fold, Voluminous and vast, a serpent armed With mortal sting; about her middle round A cry of Hell-hounds never ceasing barked With wide Cerberean mouths? full loud, and rung 655 A hideous peal; yet, when they list, would creep. If aught disturbed their noise, into her womb. And kennel there; yet there still barked and howled Within, unseen. Far less abhorred than these Vexed Scylla, bathing in the sea that parts 660 Calabria from the hoarse Trinacrin shore: Nor uglier follow the night-hag, when, called In secret, riding through the air she comes,

south pole, to reach the Cape of Good Hope: stemming suggests the laborious effort of Satan's flight, in the dark, against all opposition.

¹ Impaled,-paled in, inclosed.

² This sublime description of sin and death, and their offspring, may be compared with James i. 15.

³ Cerberean mouths,—like those of Cerberus, the fabrious, three headed watch dog of the infernal regions.

⁴ Far less abhorred than these vexed Scylla.—The dogs that vexed Scylla were less detestable than the offspring of sin described above. Circe, a sorceress, is fabled to have poisoned the sea where Scylla used to bathe, so that when she next entered it, her lower limbs were turned into dogs. Calabra, the southern extremity of Italy. Trinacria, a name of Sicily—from its three promontories giving it the shape of a triangle. Hourse, from the tempestuous sea breaking upon it.

Lured with the smell of infant blood, to dance With Lapland witches, while the labouring moon 1 665 Eclipses at their charms. The other shape,-If shape it might be called, that shape had none Distinguishable in member, joint, or limb, Or substance might be called that shadow seemed, For each seemed either; black it stood as night, 670 Fierce as ten Furies, terrible as Hell, And shook a dreadful dart; what seemed his head The likeness of a kingly crown had on. Satan was now at hand: and from his seat The monster moving onward came as fast, 675 With horrid strides: Hell trembled as he strode. The undaunted fiend what this might be admired :-Admired,-not feared: God and his Son except, Created thing nought valued he, nor shunned: And, with disdainful look, thus first began: 680 "Whence and what art thou, execrable shape! "That darest, though grim and terrible, advance "Thy miscreated front athwart my way "To yonder gates? through them I mean to pass, "That be assured, without leave asked of thee: 685 "Retire, or taste thy folly; and learn by proof, "Hell-born! not to contend with spirits of Heaven." To whom the goblin full of wrath replied: " Art thou that traitor angel, art thou he, "Who first broke peace in Heaven, and faith, till then 690 "Unbroken; and, in proud, rebellious arms, " Drew after him the third part of Heaven's sons "Conjured against the Highest; for which both thou "And they, outcast from God, are here condemned "To waste eternal days in woe and pain! 695 "And reckon'st thou thyself with spirits of Heaven. " Hell-doomed! and breath'st defiance here and scorn,

¹ The labouring moon eclipses, &c.—The belief that the moon was affected by magical incantations, gave rise to the phrase "labours of the moon," applied to eclipses.

² Hell-doomed; Satan had called death hell-born, which death thus retorta.

"Where I reign king, and, to enrage thee more, "Thy king and lord! Back to thy punishment, "False¹ fugitive! and to thy speed add wings; "Lest with a whip of scorpions I pursue "Thy lingering, or with one stroke of this dart "Strange horror seize thee, and pangs unfelt before."	700
So spake the grisly terror; and in shape,	
So speaking, and so threatening, grew tenfold	705
More dreadful and deform: on the other side,	, 00
Incensed with indignation, Satan stood	
Unterrified; and like a comet burned.	
That fires the length of Ophiuchus ² huge	
In the arctic sky, and from his horrid hair	710
Shakes pestilence and war. Each at the head	
Levelled his deadly aim; their fatal hands	
No second stroke intend; and such a frown	
Each cast at the other, as when two black clouds,3	
With Heaven's artillery fraught, come rattling on	715
Over the Caspian; then stand front to front,	
Hovering a space, till winds the signal blow	
To join their dark encounter in mid air:	
So frowned the mighty combatants, that Hell	
Grew darker at their frown; so matched they stood;	720
For never but once more was either like	
To meet so great a foe: and now great deeds	
Had been achieved, whereof all Hell had rung,	
Had not the snaky sorceress, that sat	
Fast by Hell-gate, and kept the fatal key,	725
Risen, and with hideous outcry rushed between.	
"O father! what intends thy hand," she cried,	
"Against thy only son? What fury, O son!	
"Possesses thee to bend that mortal dart	

1 False !- because he had called himself a spirit of Heaven.

² Ophiuchus,—Anguitenena, or Serpentarius, the serpent-holder—a constellation stretching over about 40 degrees of the northern sky.

² As when two black clouds...over the Caspian;—A sea which, though several hundred feet below the level of the Mediterranean, is subject to heavy squalls from the high mountains in its neighbourhood.

"Against thy father's head? and know'st for whom;	730
" For him who sits above, and laughs the while	
"At thee, ordained his drudge, to execute	
"Whate'er his wrath, which he calls justice, bids;	
"His wrath, which one day will destroy ye both."	
She spake, and at her words the hellish pest	735
Forbore; then these to her Satan returned:	
" So strange thy outcry, and thy words so strange	
"Thou interposest, that my sudden hand	
" Prevented spares to tell thee yet by deeds	
"What it intends; till first I know of thee,	740
"What thing thou art, thus double-formed; and why	7,
"In this infernal vale first met, thou call'st	
" Me father, and that phantasm call'st my son:	
" I know thee not, nor ever saw till now	
"Sight more detestable than him and thee."	745
To whom thus the portress of Hell-gate replied:	
"Hast thou forgot me then, and do I seem	
"Now in thine eye so foul? once deemed so fair	
"In Heaven, when at the assembly, and in sight	
" Of all the Seraphim with thee combined	750
"In bold conspiracy against Heaven's King,	
"All on a sudden miserable pain	
"Surprised thee; dim thine eyes, and dizzy swum	
" In darkness, while thy head flames thick and fast	
"Threw forth; till on the left side opening wide,	755
"Likest to thee in shape and countenance bright,	
"Then shining heavenly fair, a goddess armed,	
"Out of thy head I sprung: amazement seized	
"All the host of Heaven; back they recoiled afraid	
" At first, and called me Sin, and for a sign	760
"Portentous held me: but, familiar grown,	•
·	

¹ And know'st for whom;—Sin remonstrates with Satan for aiming at destroying Death, since he must know to whose advantage that would be—namely, Him who, "through death, was to destroy him that had the power of death," (Heb. ii. 14).

² Out of thy head I sprung.—As Minerva, the goddess of wisdom, was fabled to have sprung from the head of Jupiter, Sin is fitly represented as the issue of Satan's head.

"I pleased, and with attractive graces won "The most averse; thee chiefly, who, full oft,	
"Thyself in me, thy perfect image, viewing	•
"Becamest enamoured; and such joy thou took'st	765
"With me in secret, that my womb conceived	
"A growing burden. Meanwhile war arose,	
"And fields1 were fought in Heaven; wherein rema	ined
" (For what could else?) to our Almighty Foe	
"Clear victory; to our part loss and rout	770
"Through all the empyrean: 2 down they fell,	•••
" Driven headlong from the pitch of Heaven,-down	ı
"Into this deep; and, in the general fall,	
"I also: at which time this powerful key	•
"Into my hand was given, with charge to keep	775
"These gates for ever shut, which none can pass	
"Without my opening. Pensive here I sat	
"Alone; but long I sat not, till my womb,	
"Pregnant by thee, and now excessive grown,	
"Prodigious motion felt, and rueful throes.	780
"At last this odious offspring whom thou seest,	•••
". Thine own begotten, breaking violent way,	
"Tore through my entrails, that, with fear and pain	
"Distorted, all my nether shape thus grew	
"Transformed: but he, my inbred enemy,	785
"Forth issued, brandishing his fatal dart	,,,,,
"Made to destroy: I fled, and cried out, 'DEATH!'	
"Hell trembled at the hideous name, and sighed	
"From all her caves, and back resounded—'DEATH!	,
"I fled; but he pursued, (though more, it seems,	790
"Inflamed with lust than rage,) and, swifter far,	,,,,
"Me overtook—his mother—all dismayed;	
"And, in embraces forcible and foul	
"Engendering with me, of that rape begot	
"These yelling monsters, that with ceaseless cry	795
"Surround me, as thou saw'st; hourly conceived,	100
Duriousa mo, as smout saw so, mourry concerved,	
! Fieldsused for battles here as elsewhere throughout the noem	١.

¹ Fields,—used for battles here, as elsewhere throughout the poem.

² Empyréan,—the highest heaven, where the element of pure fire was su, posed to exist; or matter in its most attenuated form.

825

" And hourly born, with sorrow infinite
"To me: for, when they list, into the womb
"That bred them they return, and howl and gnaw
"My bowels, their repast; then, bursting forth 800
"Afresh, with conscious terrors vex me round,
"That rest or intermission none I find.1
"Before mine eyes, in opposition, sits
"Grim Death, my son and foe, who sets them on;
"And me, his parent, would full soon devour 805
" For want of other prey, but that he knows
"His end with mine involved; and knows that I
"Should prove a bitter morsel, and his bane,
"Whenever that shall be; so Fate pronounced."
"But thou, O father! I forewarn thee, shun 810
" His deadly arrow; neither vainly hope
"To be invulnerable in those bright arms,
"Though tempered heavenly; for that mortal dint,"
"Save he who reigns above, none can resist."
She finished, and the subtle fiend his lore 815
Soon learned, now milder, and thus answered smooth:
"Dear daughter! since thou claim'st me for thy sire,
"And my fair son here show'st me, the dear pledge
"Of dalliance had with thee in Heaven, and joys
"Then sweet, nowsad to mention, through dire change 820
"Befallen us, unforeseen, unthought of; know
"I come no enemy, but to set free,
From out this dark and dismal house of pain,
_ ·
"Both him and thee, and all the heavenly host

" Of spirits, that, in our just pretences armed,

"Fell with us from on high: from them I go

^{1 &}quot;That rest or intermission none I find."—See Isa. lvii. 20, 21.

² So Fate pronounced.—The fallen angels and sin are here represented as attributing events to Fate, as if this was a power superior to God, so that their opposition to him might be palliated.

⁸ Dint, stroke.

⁴ Dear daughter.—Satan's character is well illustrated by this change of language: he had just said he had never seen sight more detestable, 1. 745; the now, having learned his lore, or lesson, it is "dear daughter," and "fair son."

"This uncouth errand sole; and, one for all, "Myself expose, with lonely steps, to tread "The unfounded deep, and through the void immense. "To search with wandering quest a place foretold "Should be, and, by concurring signs, ere now "Created, vast and round;—a place of bliss "In the purlieus of Heaven, and therein placed "A race of upstart creatures, to supply	, 830
"Perhaps our vacant room; though more removed, "Lest Heaven, surcharged with potent multitude, "Might hap to move new broils. Be this, or aught "Than this more secret, now designed, I haste "To know; and, this once known, shall soon return,	835
	840
He ceased; for both seemed highly pleased, and Death Grinned horrible a ghastly smile, to hear His famine should be filled, and blessed his maw Destined to that good hour: no less rejoiced His mother bad, and thus bespake her sire:	845
•	850
"Fearless to be o'ermatched by living might. "But what owe I to his commands above,	855

I Purious.—This term originally denoted lands, which, having once belonged to the royal forests, were separated from them, and set free from the severity of the forest-laws: in its ordinary use now it means border, aciphourhood, suburb.

"Who hates me, and hath hither thrust me down

² Be this...designed.—The conjunction omitted, as sometimes in Latin; "I haste to know if this be designed," &c.

³ Buxom, flexible, elastic;—German, biegsam.

⁴ There shall ye be fed, -Ps. xlix 14, "Death shall feed on them"

"Into this gloom of Tartarus1 profound,	
"To sit, in hateful office here confined,	
"Inhabitant of Heaven and heavenly born;	860
"Here, in perpetual agony and pain,	
"With terrors and with clamours compassed round	
"Of mine own brood, that on my bowels feed!	
"Thou art my Father, thou my author, thou	
"My being gavest me; whom should I obey	865
"But thee!-whom follow? thou wilt bring me soon	
"To that new world of light and bliss, among	
"The gods who live at ease, where I shall reign	
"At thy right hand voluptuous, as beseems	
"Thy daughter and thy darling, without end."	870
Thus saying, from her side the fatal key,	
Sad instrument of all our woe, she took;	
And, towards the gate rolling her bestial train,	
Forthwith the huge portcullis high up drew,2	
Which, but herself, not all the Stygian powers	875
Could once have moved; then in the keyhole turns	
The intricate wards, and every bolt and bar	
Of massy iron, or solid rock, with ease	
Unfastens. On a sudden open fly,	
With impetuous recoil and jarring sound,	880
The infernal doors, and on their hinges grate	
Harsh thunder, that the lowest bottom shook	
Of Erebus. She opened; but to shut	
Excelled her power: the gates wide open stood,	
1 m	

¹ Tartarus,—the name given by the ancients to the place of punishment in the infernal regions; which, according to Homer, (ll. viii. 16), is as much below the mansions of the dead as the heavens are above the earth

² How admirably is the versification accommodated to the sense! The drawing up of the portcullis, the sudden shooting of the bolts, the flying open of the doors, and the accompanying noises, are not only described, but imitated by the laborious motion of the poetic feet, the sudden breaks in the versification, and the harsh discordant sound of the words, heightened by the reiteration of the letter r: and then, when they are thrown open once and for ever, the lines flow on with a majestic pomp and swell. Portcullis, a frame of crossed timber, armed below with iron spikes, which is hung over the gateway of a fortified town, to be let down in case of surprise, to prevent the entrance of the enemy. Erebus,—a poetic name for the infernal regions.

That with extended wings a bannered host, 885 Under spread ensigns marching, might pass through, With horse and chariots ranked in loose array; So wide they stood, and, like a furnace mouth, Cast forth redounding smoke and ruddy flame. Before their eyes, in sudden view, appear 890 The secrets of the hoary deep; a dark Illimitable ocean, without bound, Without dimension; where length, breadth, and height, And time, and place, are lost; where eldest Night And Chaos, ancestors of Nature, hold 895 Eternal anarchy, amidst the noise Of endless wars, and by confusion stand: For Hot, Cold, Moist, and Dry, four champions fierce, Strive here for mastery, and to battle bring Their embryon atoms; they around the flag 900 Of each his faction, in their several clans, Light armed or heavy, sharp, smooth, swift, or slow, Swarm populous, (unnumbered as the sands Of Barca, or Cyrene's torrid soil, Levied to side with warring winds,) and poise 905 Their lighter wings. To whom these most adhere, He rules a moment: Chaos umpire sits. And by decision more embroils the fray. By which he reigns: next him, high arbiter, Chance governs all. Into this wild abyss, 910 The womb of Nature, and perhaps her grave,-Of neither sea, nor shore, nor air, nor fire, But all these, in their pregnant causes, mixed Confusedly, and which thus must ever fight, Unless the Almighty Maker them ordain 915 His dark materials to create more worlds:-Into this wild abyss the wary fiend Stood on the brink of Hell, and looked a while.

¹ Hoary deep,-See Job xll. 32.

³ Barca or Cyrene,—a city and province of Lybia in Africa, mostly covered with a light sand, which the winds continually shift about.

³ The every fiend stood on the brink of Hell, and looked. The sentence begins at 1. 910, but the poet artfully seems to be doing what he describes:

Pondering his voyage; for no narrow frith He had to cross. Nor was his ear less pealed 920 With noises loud and ruinous, (to compare Great things with small,) than when Bellona storms. With all her battering engines bent to rase Some capital city; or less than if this frame Of Heaven were falling, and these elements, 925 In mutiny, had from her axle torn The steadfast Earth. At last his sail-broad vans² He spreads for flight, and, in the surging smoke Uplifted spurns the ground; thence many a league, As in a cloudy chair, ascending rides 930 Audacious; but, that seat soon failing, meets A vast vacuity: all unawares, Fluttering his pennons³ vain, plumb down he drops Ten thousand fathom deep; and to this hour Down had been falling, had not, by ill chance, 935 The strong rebuff of some tumultuous cloud, Instinct with fire and nitre, hurried him As many miles aloft: that fury stayed, Quenched in a boggy syrtis,4-neither sea, Nor good dry land-nigh foundered on he fares, 940 Treading the crude consistence, half on foot, Half flying; behoves him now both oar and sail.5 As when a gryphon, through the wilderness With winged course, o'er hill or moory dale,

like Satan, on the brink of Chaos, he seems to ponder it before launching forth. Stood and looked, must be considered as equivalent to standing looked. The principal action was "looking into the abyss of Chaos;" his standing where he did was a mere circumstance.

¹ Bellona, -the goddess of war.

² Vans,—a₁ fan, b. v. l. 269, properly a large winnowing machine; sadbroad—as Satan had before been compared to a fleet of vessels at a distance.

³ Pennons,—pinions: plumb, perpendicular, as shown by the plumb-line.

⁴ Boggy syrtis, -a soft quicksand, neither sea nor dry land.

⁵ Both oar and sail.—a proverbial saying to denote every possible effort, as explained in the following description.

⁶ Gryphon.—a fabulous creature, with the wings and head of an eagle, and the body and limbs of a lion. Arimuspians.—a supposed one-eyed people of Scythia, fond of adorning their hair with gold, which they obtained by purioining it from treasures guarded by gryphona.

Pursues the Arimaspian, who, by stealth,

Had from his wakeful custody purloined

The guarded gold; so eagerly the fiend	
O'er bog or steep, through strait, rough, dense, or rare	э,
With head, hands, wings, or feet, pursues his way;	
And swims, or sinks, or wades, or creeps, or flies.	950
At length a universal hubbub wild	
Of stunning sounds, and voices all confused,	
Borne through the hollow dark, assaults his ear	
With loudest vehemence: thither he plies,	
Undaunted, to meet there whatever power	95 5
Or spirit of the nethermost abyss	
Might in that noise reside, of whom to ask	
Which way the nearest coast of darkness lies,	
Bordering on light; when, straight, behold the throne	
Of Chaos, and his dark pavilion ² spread	960
Wide on the wasteful deep: with him enthroned	
Sat sable-vested Night, eldest of things,	
The consort of his reign; and by them stood	
Orcus ³ and Ades, ⁴ and the dreaded name	
Of Demorgorgon; 5 Rumour next, and Chance,	965
And Tumult and Confusion all embroiled;	
And Discord, with a thousand various mouths.	
To whom 6 Satan, turning boldly, thus: "Ye Power	8,
"And Spirits of this nethermost abyss,	
• • • • • • • • • • • • • • • • • • •	970
"With purpose to explore, or to disturb	

¹ O'er bog or steep, &c.—The difficulty, and interruptions, and struggles of Satan's course through Chaos are well imitated by the number of rough and heavy monosyllables, and the panses required in reading them.

"The secrets of your realm; but, by constraint

² Dark pavilion,-See Ps. xviii. 11.

Orcus,—Pluto, the fabulous deity of the infernal regions according to the ancient Greeks and Latins.

⁴ Ades,—the abode of departed spirits: the term however here used for a supposed delty presiding over it.

Demogorgon,—an infernal deity, the very sound of whose name was supposed to produce the most terrible effects, especially in incantations.
 To whom—must be pronounced in the time of one long syllable.

⁷ Secrets,—secret recesses, as used by Spencer, F. Qu. VI., xii, 24, as the Latin adjective is by Virgil.

"Wandering this darksome desert,—as my way "Lies through your spacious empire up to light,—	
" Alone, and without guide, half lost, I seek 9	75
"What readiest path leads where your gloomy bounds	,
"Confine with Heaven; or it some other place,	
"From your dominion won, the ethereal king .	
" Possesses lately, thither to arrive	
	80
"Directed, no mean recompense it brings	
"To your behoof, if I that region lost,	
"All usurpation thence expelled,1 reduce	
"To her original darkness and your sway,	
• • • • • • • • • • • • • • • • • • • •	85
" Erect the standard there of ancient Night:	
"Yours be the advantage all, mine the revenge!"	
Thus Satan; and him thus the Anarch old,	
With faltering speech, and visage incomposed,	
Answered: "I know thee, stranger, who thou art ;- 9	90
"That mighty leading angel, who of late	-
"Made head against Heaven's King, though overthrow	n.
"I saw and heard; for such a numerous host	
"Fled not in silence through the frighted deep, "	
0 0 1,	95
"Confusion worse confounded; and Heaven-gates	-
" Poured out by millions her victorious bands	
"Pursuing. I upon my trontiers here	
"Keep residence; if all I can will serve	
	00
"Encroached on still through your intestine broils	
"Weakening the sceptre of old Night: first Hell,	
"Your dungeon, stretching far and wide beneath;	
"Now lately Heaven and Earth, another World,	
	05

¹ All usurpation thence expelled,—i.e. after having expelled all usurpation.
2 Anarch,—the author of contasion.
8 F. jhted seep,—See Ezek. xxxl. 16.
4 All I can,—all my power.
6 Linkea in a golden chain,—alluding to the golden chain, by which,

"To that side Heaven from whence your legions fell. " If that way be your walk, you have not far; « So much the nearer danger: go, and speed! " Havoc and spoil and ruin are my gain," He ceased; and Satan staid not to reply; 1010 But, glad that now his sea should find a shore. With fresh alacrity, and force renewed. Springs upward, like a pyramid of fire, Into the wild expanse; and through the shock Of fighting elements, on all sides round 1015 Environed, wins his way; harder beset, And more endangered, than when Argol passed Through Bosphorus betwixt the justling rocks: Or when Ulysses on the larboard shunned Charybdis, and by the other whirlpool steered. 1020 So he with difficulty and labour hard Moved on, with difficulty and labour he; 2 But he once past, soon after, when man fell,-Strange alteration! Sin and death amain Following his track, (such was the will of Heaven.) 1025 Paved after him a broad and beaten way Over the dark abyss, whose boiling gulf Tamely endured a bridge of wondrous length,3

Homer says. Jupiter could draw the earth and sea, with gods and men and the whole universe up to him, while they could not draw him down.

¹ Argo.—The far-famed ship in which Jason and his companions salled to Colchis for the golden fleece. They passed through the Straits of Constantinople, then called Bosphorus, the Ox-ford, the sea being narrow enough to admit of cattle swimming across. At the entrance of the Black Sea were two rocks so near, that to the crew of a ship approaching them through the Straits, and varying ever so little from a direct course they appeared to "justle" each other, hence called "Symplegadea." This voyage was looked on as not less dangerous than the feat of Ulysses in passing Scylla and Charybdis—two noted whirlpools on either side of the Straits of Messina,—and both these exploits are used to illustrate the superior daring of Satan's voyage through the fighting elements

² With difficulty and labour he.—This emphatic repetition of the words conveys all the more striking idea of the arduousness of Satan's attempt, by the unusual ending with the pronoun in the nominative case. Even HE, found labour and difficulty.

³ A bridge of wondrow length,—described in Book x. 312. The idea is supposed to be copied from the Arabian fiction of the bridge al Sirat,

From Hell continued, reaching the utmost orb	
Of this frail world; by which the spirits perverse,	1030
With easy intercourse, pass to and fro	
To tempt and punish mortals, except whom	
God and good angels guard by special grace.	
But now at last the sacred influence	
Of light appears, and from the walls of Heaven	1035
Shoots far into the bosom of dim Night	
A glimmering dawn: here Nature first begins	
Her farthest verge, and Chaos to retire	
As from her outmost works, a broken foe,	
With tumult less, and with less hostile din;	1040
That Satan, with less toil, and now with ease,	
Wafts on the calmer wave by dubious light,	
And, like a weather-beaten vessel, holds	
Gladly the port, 2 though shrouds and tackle torn;	
Or in the emptier waste, resembling air,	1045
Weighs his spread wings, at leisure to behold	
Far off the empyreal Heaven, extended wide	
In circuit,—undetermined square or round,—	
With opal ⁸ towers and battlements adorned	
Of living sapphire, once his native seat!	1050
And fast by, hanging in a golden chain,	
This pendant World,4 in bigness as a star	
Of smallest magnitude close by the moon.	
Thither, full fraught with mischievous revenge,	
Accursed, and in a cursed hour, he hies. 5	1055
· · · · · · · · · · · · · · · · · · ·	

said to extend over the infernal gulf, while it is more filmsy than a spider's web, and sharper than the edge of a sword!

¹ Her,-L e. Nature's outmost works.

 $^{^2}$ $Holds\ the\ port,$ —reaches, enters; a phrase suggested by the Latin "occupat portum." Hor.

³ Opal,—a precious stone, showing a fine play of colours when turned in different lights. Sapphire,—a precious stone of a brilliant blue colour.

⁴ This pendant World,—not the Earth alone, but the whole of the recent creation of which it formed part, including sun, moon, planets and faced stars, see line 1004. Satan had not yet seen this Earth; see b. iii. 1. 542, 722. This pendent universe, newly created, was seen so far off that it seemed not bigger than the smallest star, and that, even, near the moon—which would impair its lustre.

⁵ Hies-hastens.

BOOK IIL

THE ARGUMENT.

GOD, sitting on his throne, sees Satan flying towards this world, then newly created; shows him to the Son, who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards man; but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice; man hath offended the majesty of God by aspiring to Godhead, and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in heaven and earth; commands all the angels to adore him. They obey, and, hymning to their harps in full quire, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where, wandering, he first finds a place, since called the Limbo of Vanity; what persons and things fly up thither: thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it: his passage thence to the orb of the Sun; he finds there Uriel, the regent of that orb; but first changes himself into the shape of a meaner angel; and, pretending a zealous desire to behold the new creation, and man whom God had placed here, inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

HAIL, holy Light! offspring of Heaven first-born! 1
Or of the Eternal co-eternal beam 2

¹There is a peculiar beauty in this address to light, following immediately the preceding account of the passage of Satan through the realms of darkness and confusion.

² Or of the Eternal, &c.—or may I, without blame, call thee the co-eternal beam of the Eternal God.

May I express thee unblamed ! since God is light,1	
And never but in unapproached light	
Dwelt from eternity; dwelt then in thee,	5
Bright effluence of bright essence increate!	
Or hear'st thou rather ² pure ethereal stream,	
Whose fountain who shall tell! Before the Sun,—	
Before the Heavens thou wert; and at the voice	
Of God, as with a mantle, didst invest	10
The rising world of waters3 dark and deep,	
Won from the void and formless infinite.	
Thee I revisit now with bolder wing,	
Escaped the Stygian pool,4 though long detained	
In that obscure sojourn; while, in my flight,	15
Through utter and through middle darkness borne,	
With other notes than to the Orphéan lyre,	
I sung of Chaos and eternal Night;	
Taught by the heavenly Muse to venture down	
The dark descent, and up to reascend,	20
Though hard and rare: thee I revisit safe,	
And feel thy sovran vital lamp; but thou	
Revisit'st not these eyes, that roll in vain	
To find thy piercing ray, and find no dawn;	
So thick a drop-serene hath quenched their orbs,	25

¹ God is light,-See 1 John i. 5; 1 Tim. vi. 16.

² Or hearest thou rather,—dost thou rather choose to hear thyself called; a mode of expression borrowed from the Greek and Latin use of the corresponding verbs.

² The rising world of waters...won from the void.—At the beginning of the present state of things the surface of the globe was covered with waters, Gen. 1. 2, 3. The void and formless infinite.—As the realm of Chaos was described as full of matter, void must here mean, destitute of any formed being, void of inhabitants, as the earth was before the creation of the animals.

⁴ Stygian pool,—the epithet taken from the river "Styx," see B. II. 577.

⁵ Utter darkness,—namely, that of Hell: middle darkness,—namely, that of the great gulf separating Hell from Heaven.

⁶ Orphéan lyre.—Orpheus, inventor of the lyre, made a hymn to Night, which is still extant, and also wrote of the creation rising out of Chaos. Milton boasts that he sang with other notes than Orpheus, who was inspired by his mother Calliope, one of the heathen Muses, whereas Milton ascribes his inspiration to heavenly influence.

⁷ Drop serene,—in the technical language of medical writers, "Gutta 'screna"—the disease by which Milton lost his sight.

Or dim suffusion veiled. Yet not the more Cease I to wander where the Muses haunt Clear spring, or shady grove, or sunny hill, Smit with the love of sacred song: but chief Thee, Sion! and the flowery brooks beneath, 30 That wash thy hallowed feet, and warbling flow, Nightly I visit: nor sometimes forget³ Those other two4 equalled with me in fate. So were I equalled with them in renown. Blind Thamyris, and blind Mæonides. 35 And Tiresias, and Phineus, prophets old: Then feed on thoughts, that voluntary move Harmonious numbers; as the wakeful bird Sings darkling, and in shadiest covert hid Tunes her nocturnal note. Thus with the year 40 Seasons return; but not to me returns: Day, or the sweet approach of even or morn, Or sight of vernal bloom, or summer's rose, Or flocks, or herds, or human face divine : But cloud instead, and ever-during dark 45 Surrounds me, from the cheerful ways of men Cut off! and, for the book of knowledge fair,

1 Yet not the more cease I to wander.—My blindness does not extinguish my delight to visit the rural haunts of the Muses.

Flowery brooks:—of Kidron and Siloa. In this poetical language he expresses his delight in the Songs of Zion as exceeding the pleasure with which he still kept up his acquaintance with the beauties of the classical poets of Greece and Rome.

Nor sometimes forget,—i. e. "and sometimes not forget."

Those other two, &c.—He mentions four, but of them he desires to resemble two, both of whom he distinguishes by the epithet blind, to make the resemblance more striking. Mozonides, Homer, so-called from Mazon his father. Thampris, an ancient poet and musician. His being noticed here, may be owing to his having written a poem on the wars of the Titans and the gods, and another on the generation of the world-subjects akin to Milton's-Tiresias, a Theban; Phineus, a king of Arcadia; both famous blind prophets and poets of antiquity. Some modern critics would read line 36, thus, "And Phineus and Tiresias, prophets old," which makes a more regular line.

⁵ But not to me returns, &c.—This fine passage is unequalled for the lively colours in which it paints the blessings of light, and the passionate, yet patient lamentation of their loss. It cannot fail to awaken the gratitude of the reader for the incalculable blessing of the sense of sight.

Presented with a universal blank Of Nature's works, to me expunged and rased, And wisdom at one entrance quite shut out!1 50 So much the rather thou, celestial Light! Shine inward, and the mind through all her powers Irradiate: there plant eyes: all mist from thence Purge and disperse; that I may see and tell 55 Of things invisible to mortal sight. Now had the Almighty Father from above, From the pure empyréan where he sits High throned above all height, bent down his eye, His own works, and their works, at once to view. 60 About him all the Sanctities of Heaven Stood thick as stars, and from his sight received Beatitude past utterance : 2 on his right The radiant image of his glory sat, His only Son. On earth he first beheld Our two first parents, yet the only two 65 Of mankind, in the happy garden placed, Reaping immortal fruits of joy and love-Uninterrupted joy, unrivalled love-In blissful solitude. He then surveyed Hell and the gulf between, and Satan there 70 Coasting the wall of Heaven on this side Night In the dun air sublime; and ready now To stoop with wearied wings, and willing feet, On the bare outside of this World, that seemed Firm land imbosomed without firmament, 75 Uncertain which, in ocean or in air. Him God beholding from his prospect high, Wherein past, present, future, he beholds, Thus to his only Son, foreseeing, spake :-

¹ And wisdom at one entrance quite shut out.—The construction is— "presented with a blank of nature's works," &c., and [with] wisdom, [attained by reflexion, the inward light] though shut out at one entrance, [the avenue of sight.]

e From his sight received beatitude past utterance,—Compare Matt. v. 8.
3 The radiant image of his glory,—Compare St Paul's description of the Sou, as the "brightness of his glory." Heb. 1.3 — see also line 140.

BOOK III.]	PARADISE LOST.	83
"Transports of "Prescribed, n	tten Son! seest thou what rage ur adversary! whom no bounds to bars of Hell, nor all the chains	80
	im there, nor yet the main abyss upt, can hold; so bent he seems	
	revenge, that shall redound	85
	n rebellious head. And now,	00
	restraint broke loose, he wings his w	AV
	leaven, in the precincts of light,	-,
	ards the new-created world,	
" And man the	ere placed; with purpose to assay	90
	rce he can destroy, or, worse,	
	e guile pervert; and shall pervert:	
" For man will	l hearken to his glozing lies,	
	ransgress the sole command,	
	of his obedience; so will fall,	95
	aithless progeny. Whose fault!	
	nis own! Ingrate! he had of me	
	have: I made him just and right,	
	have stood, though free to fall.	
	ed all the ethereal Powers	100
	both them who stood, and them who f	ailed:
	stood who stood, and fell who fell.	
•	at proof could they have given since	re
	giance, constant faith, or love,	105
	what they needs must do appeared,	
	ey would? what praise could they re are I from such obedience paid;	COLVE
	and reason, (reason also is choice,) ³	
	vain,—of freedom both despoiled,	
	e both,—had served necessity,	110
	hey therefore, as to right belonged,	
	ated; nor can justly accuse	
sense of " broken	4.—interrupt, used as an adjective or participl through:" indicating the vast gulf of vacancy b ted Hell from other parts of the creation.	

this abyse separated Hell from other parts of the creation.

2 I made him just and right,—See Eccles, vii. 29.

3 (Reason also is choice.)—among several things proposed to the mind, it is the part of reason to choose which is best,

"Their Maker, or their making, or their fate; "As if predestination over-ruled	
"Their will, disposed by absolute decree	115
"Or high foreknowledge. They themselves decreed	110
"Their own revolt, not I: if I foreknew,	
"Foreknowledge had no influence on their fault,	
"Which had no less proved certain unforeknown.	
"So, without least impulse, or shadow of fate,	120
"Or aught by me immutably foreseen,	
"They trespass, authors to themselves in all,	
"Both what they judge and what they choose; for so	
"I formed them free, and free they must remain,	
"Till they enthral themselves: I else must change	125
"Their nature, and revoke their high decree,	
"Unchangeable, eternal, which ordained	
"Their freedom: they themselves ordained their fall	
"The first sort by their own suggestion fell,	
"Self-tempted, self-depraved: man falls, deceived	130
"By the other first: man therefore shall find grace,	
"The other none: in mercy and justice both,	
"Through Heaven and Earth, so shall my glory exce	ı;
"But mercy first and last shall brightest shine."	•
Thus while God spake, ambrosial fragrance filled	135
All Heaven, and in the blessed spirits elect	
Sense of new joy ineffable diffused.	
Beyond compare the Son of God was seen	
Most glorious: in him all his Father shone	
Substantially expressed; and in his face	140
Divine compassion visibly appeared,	
Love without end, and without measure grace;	
Which uttering, thus he to his Father spake:	
"O Father! gracious was that word which closed	
"Thy sovran sentence, that man should findg race;	145
" For which both Heaven and Earth shall high extol	
"Thy praises, with the innumerable sound	
"Of hymns and sacred songs, wherewith thy throne	

¹ Substantially expressed.—Heb. 1. 3.
2 Innumerable sound of hymns, &c.,—so in b. 1.1.101, "innumerable force

BOOK III.]	PARADISE LOST.	85
" Encompassed s	shall resound thee ever blest.	
	n finally be lost! should man,	150
"Thy creature 1	ate so loved, thy youngest son,	
	nted thus by fraud, though joined	
"With his own	folly? that be from thee far!1	
"That far be fro	om thee, Father! who art judge	
	nade, and judgest only right.	155
" Or shall the ad	dversary thus obtain	
" His end, and f	rustrate thine! shall he fulfil	
" His malice, an	d thy goodness bring to naught;	
" Or proud retu	rn, though to his heavier doom,	
"Yet with rever	nge accomplished, and to Hell	160
" Draw after him	n the whole race of mankind,	
" By him corrup	oted? Or wilt thou thyself	
	eation, and unmake	
" For him, what	for thy glory thou hast made!	
" So should thy	goodness and thy greatness both	165
" Be questioned,	, and blasphemed, without defence."	
To whom the	great Creator thus replied:	
"O Son, in who	m my soul hath chief delight, ²	
"Son of my bos	som, Son, who art alone	
" My word, my	wisdom, and effectual might!	170
" All hast thou	spoken as my thoughts are, all	-
" As my eternal	purpose hath decreed.	
" Man shall not	quite be lost, but saved who will;	
"Yet not of wil	l in him, but grace in me	
" Freely vouchs	afed: once more I will renew	175
"His lapsed por	wers, though forfeit and enthralled	
" By sin to foul,	, exorbitant desires :	
" Upheld by me	, yet once more he shall stand	
"On even groun	nd against his mortal foe;	
	, that he may know how frail	180
" His fallen con	dition is, and to me owe	

refers in sense to hymns and spirits.

¹ That be from thee far!—An imitation of Gen. xviil. 25.

² See for the Scriptural terms in which the Son of God is here addressed, Matt. iil. 17; John I. 18; Rev. xix. 13; 1 Cor. I. 24.

" All his deliverance, and to none but me.	
"Some I have chosen of peculiar grace,	
"Elect above the rest; so is my will:	
"The rest shall hear me call, and oft be warned	185
"Their sinful state, and to appease betimes	
"The incensed Deity, while offered grace	
"Invites: for I will clear their senses dark,	
"What may suffice; and soften stony hearts1	
"To pray, repent, and bring obedience due.	130
"To prayer, repentance, and obedience due,	
"Though but endeavoured with sincere intent,	
"Mine ear shall not be slow, mine eye not shut.	
"And I will place within them, as a guide,	
"My umpire, Conscience; whom if they will hear,	195
"Light after light, well used, they shall attain,	
"And, to the end persisting, safe arrive.	
"This, my long sufferance and my day of grace	
"They who neglect and scorn, shall never taste;	
"But hard be hardened, blind be blinded more,	200
"That they may stumble on, and deeper fall;	
"And none but such from mercy I exclude.	
"But yet all is not done: man disobeying,	•
" Disloyal, breaks his feälty, and sins	
"Against the high supremacy of Heaven,	205
"Affecting Godhead, and so losing all,	
"To expiate his treason hath naught left;	
"But, to destruction sacred and devote,	
"He, with his whole posterity, must die:	
"Die he or justice must; unless for him	210
"Some other able, and as willing, pay	
"The rigid satisfaction—death for death.	
"Say, heavenly Powers! where shall we find such lo	rve t
"Which of ye will be mortal, to redeem	
the man of to any no more and so remone	

¹ Soften stony hearts,—Compare Ezek. xxxvi. 26.

^{*} To the end persisting safe arrive, See Matt. z. 22.

^{*} But hard be hardened,-See Matt. xiii. 13.

⁴ Sacred,—i.e., made over to destruction, accursed—as the Latin sacer is sometimes used: devote,—the Latin form for devoted.

87

"Man's mortal crime; and just, the unjust to save t1 "Dwells in all Heaven charity so dear!"	215
He asked; but all the heavenly quire stood mute,	
And silence was in Heaven: on man's behalf	
Patron or intercessor none ³ appeared;	
Much less, that durst upon his own head draw	220
The deadly forfeiture, and ransom set.	
And now, without redemption, all mankind	
Must have been lost, adjudged to Death and Hell	
By doom severe, had not the Son of God,	
In whom the fulness dwells of love divine,	225
His dearest mediation thus renewed:	
"Father! thy word is past; man shall find grace;	
"And shall grace not find means!—that finds her wa	y
"The speediest of thy winged messengers	•
"To visit all thy creatures, and to all	230
"Comes unprevented,4 unimplored, unsought;	
" Happy for man, so coming! he her aid	
"Can never seck, once dead in sins and lost;	
"Atonement for himself, or offering meet,	
"Indebted and undone, hath none to bring.	235
"Behold me, then; me for him, life for life,	
"I offer; on me let thine anger fall:	
"Account me man; I for his sake will leave	
"Thy bosom, and this glory next to thee	
" Freely put off, and for him lastly die	240
"Well pleased: on me let Death wreak all his rage;	
"Under his gloomy power I shall not long	
"Lie vanquished: thou hast given me to possess	
<u>-</u>	

¹ Just, the unjust to save,—Allusion to 1 Pet. iii. 18.

² And silence was in Heaven,—See Rev. viii. 1. As there was silence in Hell when it was proposed to send an envoy on the dangerous errand of destroying man, so silence is represented as taking place in Heaven, when the weighty question is asked, who would be willing to pay the price of their redemption, suffering the just for the unjust. Satan alone could venture on the one, as the Son of God was alone fit to undertake the other.

³ Intercessor none,—Compare Isa. lix. 16.

⁴ Unprevented,—grace not preceded by merit or supplication—free and unsolicited.

"Life in myself1 for ever; by thee I live,	
"Though now to death I yield, and am his due,	245
" All that of me can die: yet, that debt paid,	
"Thou wilt not leave me in the loathsome grave	
"His prey, nor suffer my unspotted soul	
" For ever with corruption there to dwell;	
"But I shall rise victorious, and subdue	250
"My vanquisher, spoiled of his vaunted spoil;	
" Death's his death's wound shall then receive, and st	00D
"Inglorious, of his mortal sting disarmed.	
"I, through the ample air, in triumph high	
"Shall lead Hell captive, maugre Hell, and show	255
"The powers of darkness bound. Thou, at the sight	
"Pleased, out of Heaven shalt look down and smile,	
"While, by thee raised, I ruin all my foes-	
"Death last, and with his carcass glut the grave:	
"Then, with the multitude of my redeemed,	260
"Shall enter Heaven, long absent, and return,	
"Father! to see thy face, wherein no cloud	
"Of anger shall remain, but peace assured	
"And reconcilement: wrath shall be no more	
"Thenceforth, but in thy presence joy entire."	265
His words here ended, but his meek aspect	
Silent yet spake, and breathed immortal love	
To mortal men; above which only shone	
Filial obedience: as a sacrifice ⁷	
Glad to be offered, he attends the will	270
Of his great Father.8 Admiration seized	

¹ To possess life in myself, -Compare John v. 26.

² Nor suffer, &c.—Compare Ps. xvi. 10, which St. Peter (Acts ii. 20, 21) applies to our Saviour's resurrection.

^{*} Death... of his sting disarmed,—See 1 Cor. xv. 55.

^{*} Maugre, -in spite of. Compare Ps. lxviii. 18; Ephes. iv. 8; Col. ii. 15.

Maugre,—in spite of. Compare Ps. lxvi
 Death last,—See 1 Cor. xv. 26.

In thy presence joy entire, —Compare Ps. xvi. 11.
As a sacrifice, &c.—Allusion to Ps. xl. 6-8; John iv. 34.

This passage has been greatly admired as an instance of the power and accuracy with which Milton sustains his characters. Before the Redeemer speaks, he introduces him as showing in his countenance divine compassion, love without end, and grace without measure, I 140; and retouching

All Heaven, what this might mean, and whither tend Wondering; but soon the Almighty thus replied: "O thou, in Heaven and Earth the only peace	i
"Found out for mankind under wrath! O thou, "My sole complacence! well thou knowest how dea "To me are all my works; nor man the least,	275 r
"Though last created; that for him I spare "Thee from my bosom and right hand, to save, "By losing thee a while, the whole race lost. "Thou therefore, whom thou only canst redeem, "Their network less to the nature is in	280
"Their nature ¹ also to thy nature join; "And be thyself man among men on earth, "Made flesh, when time shall be, of virgin seed, "By wondrous birth: be thou, in Adam's room, "The head of all mankind, though Adam's son. "As in him perish all ² men, so in thee,	285
"As from a second root, shall be restored, "As many as are restored: without thee none. "His crime makes guilty all his sons: thy merit, "Imputed, shall absolve them, who renounce "Their own both righteous and unrighteous deeds,	290
"And live in thee transplanted, and from thee "Receive new life. So man, as is most just, "Shall satisfy for man, be judged and die; "And dying rise, and rising with him raise "His brethren, ransomed with his own dear life. "So heavenly love shall outdo hellish hate,	295
"Giving to death, and dying to redeem— "So dearly to redeem what hellish hate "So easily destroyed; and still destroys?	300

the same amiable picture here, he leaves the strongest impression that human words can make, of the unexampled love towards man, combined with the most perfect filial regards to God the Father, which rendered the Son the admiration of all Heaven. There is much beauty in the eloquence ascribed to his "silent aspect," l. 266-7.

¹ Their nature—that is, the nature of them—whom thou only canst redeem.

² As in him perish all, &c.—Compare 1 Cor. xv. 22.

² And still destroys.—In this and other passages in these speeches the

"In those who, when they may, accept not grace.	
"Nor shalt thou, by descending to assume	
"Man's nature, lessen or degrade thine own.	
" Because thou hast, though throned in highest bliss	305
" Equal to God,1 and equally enjoying	
"God-like fruition, quitted all, to save	
" A world from utter loss; and hast been found,	
"By merit more than birthright—Son of God,	
"Found worthiest to be so by being good,	310
"Far more than great or high;—because in thee	
"Love hath abounded more than glory abounds;	
"Therefore thy humiliation shall exalt	
" With thee thy manhood also to this throne;	
"Here shalt thou sit incarnate—here shalt reign	315
"Both God and Man, Son both of God and Man,	
" Anointed universal King: all power	
"I give thee: reign for ever, and assume	
"Thy merits: under thee, as head supreme,	
"Thrones, Princedoms, Powers, Dominions, I reduce;	320
"All knees to thee shall bow," of them that bide	
"In Heaven, or Earth, or under Earth in Hell.	
"When thou, attended gloriously from Heaven,	
"Shalt in the sky appear, and from thee send	
"The summoning Archangels to proclaim	325
"Thy dread tribunal; forthwith, from all winds,	
"The living, and forthwith the cited dead	
" Of all past ages, to the general doom	
"Shall hasten; such a peal shall rouse their sleep!	
"Then, all thy saints assembled, thou shalt judge	330
"Bad men and angels: they arraigned shall sink	
"Beneath thy sentence: Hell, her numbers full,	

Fall is spoken of as a thing past (see line 151, 181), because all things, even future ones, are present to the Divine mind.

¹ Equal to God, &c.-Compare Philip. ii. 6-11; Eph. i. 20-28.

² All power I give thee :- See Matt. xxviii. 18.

² Assume thy merits:—receive the glory as Mediator, earned by thyself.

⁴ All knees to thee shall bow, &c.—Philip. ii. 10; and for the other circumstances introduced in the subsequent lines, See Matt. xxv. 31; 1 Thess. iv. 16; 2 Pet. iii. 12, 13; Rev. xxi. 1; 1 Cor. xv. 28; Rev. iv. 10.

"Thenceforth shall be for ever shut. Meanwhile The world shall burn; and from her ashes spring " New Heaven and Earth, wherein the just shall dwell; 335 "And, after all their tribulations long, " See golden days, fruitful of golden deeds, With joy and love triumphing, and fair truth: "Then thou thy regal sceptre shalt lay by, " For regal sceptre then no more shall need: 340 "God shall be all in all. But, all ye gods, "Adore him1 who, to compass all this, dies ;-" Adore the Son, and honour him as me." No sooner had the Almighty ceased, but all The multitude of angels, with a shout 345 Loud as from numbers without number, sweet As from blest voices, uttering joy, Heaven rung With jubilee, and loud hosannas filled The eternal regions. Lowly reverent Towards either throne they bow, and to the ground, 350 With solemn adoration, down they cast Their crowns inwove with amarant⁸ and gold-Immortal amarant, a flower which once In Paradise, fast by the tree of life, Began to bloom; but soon for man's offence 355 To Heaven removed, where first it grew, there grows, And flowers aloft, shading the fount of life, And where the river of bliss, through midst of Heaven,

¹ But all ye gods adore him.—Compare Ps. xcvii. 7, with Heb. i. 6, and John v. 23. The reader who is familiar with the speeches of the gods of the heathen in Homer and Virgil, must see the superiority of Milton in the speeches put by him into the mouths of the Divine persons: they truly utter the language of God. Nay, so exact has Milton been in this particular, that there are few expressions of any consequence employed, which may not be justified by the authority of holy writ. Several instances have been already noticed in which the letter of Scripture is preserved; and the spirit of Scripture breathes in almost all the rest.

² The multitude of angels... uttering joy,—that is, "while the angels uttered joy," as described, "Heaven rung," &c.

³ Amarant,—a Greek word signifying "unfading"—the name of a flower of a rich purple colour, which, though gathered, keeps its beauty. Milton seems to have taken his idea from 1 Pet. v. 4.

Rolls o'er Elvsian flowers her amber stream: With these, that never fade, the spirits elect 360 Bind their resplendent locks inwreathed with beams; Now in loose garlands thick thrown off,2 the bright Pavement, that like a sea of jasper³ shone, Impurpled with celestial roses smiled. Then, crowned again, their golden harps they took- 365 Harps ever tuned, that glittering by their side Like quivers hung; and, with preamble sweet Of charming symphony, they introduce Their sacred song, and waken raptures high: No voice exempt—no voice but well could join 370 Melodious part: such concord is in Heaven. Thee, Father, first they sung, Omnipotent-Immutable-Immortal-Infinite-Eternal King! Thee, Author of all being, Fountain of light, thyself invisible 375 Amidst the glorious brightness where thou sitt'st Throned inaccessible, but when thou shadest The full blaze of thy beams, and, through a cloud Drawn round about thee like a radiant shrine. Dark with excessive bright thy skirts appear; 380 Yet dazzle Heaven, that brightest Seraphim Approach not, but with both wings veil their eyes.4 Thee next they sang of all creation first-

Begotten Son, Divine Similitude!

¹ Elysian,—alluding to the Elysian fields, the fabled abodes of the blessed, of ancient mythology.

² Now in loose garlands thick thrown off,—i.e. these amarantine crowns being thrown off, the pavement smiled, &c.

³ Jasper,—a precious stone of various colours, among which occurs a green, not unlike the hue known as "sea-green." It receives a fine polish. See Rev. xxi. 11, 18; Exod. xxiv. 10.

⁴ The sublimity of these lines need hardly be pointed out. The idea in line 380 is at once highly poetical and philosophically just. Extreme light paralyzes the organs of sight; and, by putting an end to vision, has the same effect as darkness. See Isa. vi. 2.

⁵ of all creation first-begotten Son,—Col. i. 15; Rev. iii. 14; John I. 1-3. The word first-begotten should be read together as a compound epithet, being an evident reference to the Scriptures quoted, especially the first.

In whose conspicuous countenance, without cloud 385 Made visible, the Almighty Father shines, Whom else no creature can behold: on thee Impressed the effulgence of his glory abides: Transfused on thee his ample Spirit rests. He Heaven of Heavens, and all the Powers therein, 390 By thee created, and by thee threw down The aspiring Dominations: thou that day Thy Father's dreadful thunder didst not spare, Nor stop thy flaming chariot-wheels, that shook Heaven's everlasting frame, while o'er the necks 395 Thou drovest of warring angels disarrayed. Back from pursuit² thy Powers with loud acclaim Thee only extolled, Son of thy Father's might, To execute fierce vengeance on his foes; Not so on man: him, through their malice fallen, 400 Father of mercy and grace! thou didst not doom So strictly, but much more to pity incline. No sooner did thy dear and only Son Perceive thee purposed not to doom frail man So strictly, but much more to pity inclined; 405 He, to appease thy wrath, and end the strife Of mercy and justice in thy face discerned,

This dividing of a word between two lines is not unexampled in classical usage; and an instance occurs in Milton, Sonnet xi. 7, 8.

¹ Whom else no creature can behold:—No creature can behold the Father otherwise than as he is made manifest in the Son, God and man in one person. John i. 18; xiv. 9.

² Back from pursuit, &c.—i. e. Thy Powers extolled thee returning from pursuit, and the only. He was sole victor—all the rest stood silent eyemitnesses of his almighty acts. See b. vi. 1. 880, &c. Whenever mention is made of the good angels joining in the pursuit, it is by the evil angels, whose imaginations were disturbed and frightened on occasion of their expulsion from Heaven; while Satan's pride may have induced him to ascribe his defeat rather to the whole hest of Heaven than to the Son of God alone. See b. 1. 169, &c.; vi. 871, &c.

But much more to pity inclined, &c.—Construction: "No sooner did thy Son perceive thee resolved not to doom man, but he, much more to pity inclined, just as thou wert, offered himself to die, &c., the words, " much more to pity inclined," originally used to express the Father's feelings, being elegantly repeated, and applied to the Son to express congeniality of sentiment.—Pr.

Regardless of the bliss wherein he sat

Second to thee, offered himself to die For man's offence. O unexampled love. 410 Love no where to be found, less than Divine! Hail, Son of God, Saviour of men! Thy name Shall be the copious matter of my song1 Henceforth; and never shall my harp thy praise Forget, nor from thy Father's praise disjoin. 415 Thus they in Heaven, above the starry sphere, Their happy hours in joy and hymning spent. Meanwhile upon the firm opacous globe Of this round world, whose first convex divides The luminous inferior orbs, inclosed 420 From Chaos and the inroad of Darkness old, Satan alighted walks. A globe far off It seemed: now seems a boundless continent. Dark, waste, and wild, under the frown of Night Starless exposed, and ever-threatening storms 425 Of Chaos blustering round, inclement sky; Save on that side which, from the wall of Heaven, Though distant far, some small reflection gains Of glimmering air, less vexed with tempest loud: Here walked the fiend at large in spacious field. 430 As when a vulture on Imaüs 2 bred. Whose snowy ridge the roving Tartar bounds, Dislodging from a region scarce of prev. To gorge the flesh of lambs or yearling kids

¹ My song,—Milton here adds his own resolution to return to the subject celebrated in the angels' hymn, of which he had given the substance.

² Imaüs,—a celebrated mountain range in Asia, a branch of which forms the eastern boundary of Western Tartary. Its name, according to Pliny, means "Snowy;" and in its more definite application it seems to correspond with the western part of the Himalaya range, the higher ridges of which are covered with perpetual snow, several of them being the highest mountains in the world—Dhawalagiri reaching, according to recent observations, a height of 28,000, and Kunchinginga the still greater elevation of 28,176 feet. The name Himalaya is derived from the Sanscrittern Hem, snow; and is thus proved to have affinity to the ancient names Imaü and Emodi montes; while it recalls also the ancient classical names of Hamus in Thrace, and Hymetius in Attica.

On hills where flocks are fed, flies toward the springs 435 Of Ganges, or Hydaspes, Indian streams; But in his way lights on the barren plains Of Sericana, where Chineses drive With sails and wind their cany waggons light: So, on this windy sea of land,3 the fiend 440 Walked up and down alone, bent on his prey; Alone, for other creature in this place. Living or lifeless, to be found was none-None yet; but store hereafter from the Earth Up hither, like aërial vapours, flew 445 Of all things transitory and vain, when sin With vanity had filled the works of men: Both all things vain, and all who in vain things Built their fond hopes of glory or lasting fame, Or happiness in this or the other life; 450 All who have their reward on Earth, the fruits Of painful superstition, and blind zeal, Nought seeking but the praise of men, here find Fit retribution, empty as their deeds:

¹ Hydaspes,—now Jelum, the northernmost of the five great tributaries to the Indus, which, with the Indus itself, water the great plain of the Punjaub, or Plain of the Five Waters; all of which, like the Ganges, owe their origin to the perpetual snows of the peaks of the Imaüs.

² Sericana, - the native country of the silk-worm, formerly understood to lie between China on the N.E. and Imaüs on the S.W., but now believed to correspond to China itself. (See Murray's Encyclopædia of Geography, p. 46.) This agrees with the cane-waggons driven with sails; as it appears, from accounts of a late embassy to China, that goods are conveyed on the level plains by double barrows or small carts, the movement of which is produced, when the wind favours, by the use of sails. The passage of whole fleets of wheelbarrows with a fair wind is noticed occasionally in the accounts referred to. (Murray's Encyc. of Geog., p. 1036.) The flight of the vulture alluded to (431) corresponds better with the Geography of Ptolemy (see his Map of the World, Murray, p. 42) than with the assignation of localities verified by modern travellers. But Milton's noble figures must not be tried by mere statistics. The terms Imaüs and Sericana were more or less vague in their meaning; and are employed by him consistently enough with the state of knowledge at the time. In cases where accuracy was attainable, no man was ever more exact than

³ Sea of land,—alluding to the Latin name of sea, æquor, which signifies level.

All the unaccomplished works of Nature's hand, 455 Abortive, monstrous, or unkindly mixed, Dissolved on earth, fleet hither, and in vain, Till final dissolution, wander here: (Not in the neighbouring moon, as some have dreamed : Those argents fields more likely habitants, Translated saints or middle spirits, hold Betwixt the angelical and human kind:) Hither, of ill-joined sons and daughters born,3 First from the ancient world those giants came With many a vain exploit, though then renowned: 465 The builders next of Babel on the plain Of Sennaär,4 and still with vain design New Babels, had they wherewithal, would build: Others came single; he who, to be deemed A god, leaped fondly into Ætna flames,5 470 Empedocles; and he who, to enjoy Plato's Elysium, leaped into the sea, Cleombrotus; 6 and many more too long, Embryos7 and idiots, eremites and friars,

¹ Unkindly-contrary to kind-mixed contrary to natural affinities.

² Argent,—white, silvery—from Latin, argentum. The term is used in horaldry.

^{*} Of ill-joined sons and daughters born,—See Gen. vi. 4. The posterity of Seth and other patriarchs, who were worshippers of the true God, intermarried with the idolatrous posterity of the wicked Cain.

⁴ Senaar—or Shinar, a province of Babylonia. Milton here follows the orthography of the vulgate Latin translation of the Bible, as he frequently does in names of places.

⁸ Empedocles,—a distinguished poet and philosopher, born at Agrigentum in Sicily; universally admired for his rare talents, and the practical application of his philosophy in curing disease, and other ways of doing good. Milton alludes to the story, that, fancying he might be deemed a god if his death were concealed, he threw himself into the crater of Ætna; which, however, threw up one of his iron pattens and disclosed the secret of his death.

⁶ Cleombrotus,—a native of Ambracia in Epirus, who was so charmed with Plato's views on the immortality of the soul, that he leaped from a high wall into the sea that he might immediately enjoy it.

⁷ Embryo,—The first rudiments of animal life—a thing still growing but not yet fully formed. Eventics: hermits, inhabiting desert solitudes. Pricars; brethren of the various monkish orders, to whom Milton assigns a conspicuous place in the Paradise of Fools.

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Into a Limbo slarge and broad, since called

¹ White, black, and gray,—The Cormelites, so called from their residence on Mount Cormel, dressed in white: The Dominicans, according to the rule of Dominic, their founder, were black; while the Franciscans, or followers of Francis, were marked by a gray habit.

² Pilgrims,—alluding to the pilgrimages to the Saviour's tomb, in the Hely Land, once so fashionable.

³ And they who, to be sure of Paradise,—alluding to an opinion current in the dark ages of Popery, that, to be clothed in a friar's habit at the time of death, was an infallible road to heaven. Bowle.

⁴ Planets seeen;—our solar system: beyond this, the fixed—the sphere of fixed stars; and still fairher on, that Crystallies sphere, clear as crystal, to which was attributed a sort of trepidation, so much talked of—to account for certain irregularities in the motions of the stars: beyond this, they passed that first moved, the sphere which was both the first moved and the first mover, communicating its motions to all the lower spheres: beyond this, the Empyrean Heaven, the seat of God and the angels. N.

^{*} Into a Limbo:—a word derived from the Latin, limbus, a border, or rim, and denoting a fabulous region supposed contiguous to Hell, where it was dreamt that the Patriarchs, and other pious men, who died before the birth of Christ, were to be detained till the Saviour's second coming, when they would be admitted to the privileges of the blest in Heaven. Milton gives this name to the Paradise of Fools, at the backside of the world.

The Paradise of Fools, to few unknown Long after, now unpeopled,1 and untrod. All this dark globe the fiend found as he passed: And long he wandered, till at last a gleam Of dawning light turned thitherward in haste **500** His travelled steps:3 far distant he descries, Ascending by degrees magnificent Up to the wall of Heaven, a structure high; At top whereof, but far more rich, appeared? The work as of a kingly palace-gate, 505 With frontispiece of diamond and gold Embellished; thick with sparkling orient4 gems The portal shone, inimitable on earth By model, or by shading pencil drawn. The stairs were such as whereon Jacob saws 510 Angels ascending and descending, bands Of guardians bright, when he from Esau fled To Padan-Aram, in the field of Luz, Dreaming by night under the open sky, And waking, cried, "This is the gate of Heaven!" 515 Each stair mysteriously was meant, nor stood There always, but drawn up to Heaven sometimes Viewless; and underneath a bright sea flowed 6 Of jasper, or of liquid pearl, whereon Who after came from earth, sailing, arrived, 520 Wafted7 by angels; or flew o'er the lake, Rapt in a chariot drawn by fiery steeds.

¹ Now unpeopled:-i. e. at the time when Satan passed that way as described by the Poet.

² His travelled steps:—tired, weary steps: used here like the Italian travagliato, and in a sense analogous travagl, a word of the same origin.
³ Compare Tobit xili. 16, and Revelation xxi. 11-21.

⁴ Orient,—bright, shining; like the striking effect of the rising sun; or

[•] Orient,—bright, shining; like the striking effect of the rising sun; or because the finest gems were found in the East.
• Whereon Jacob saw,—See Gen. xxviii. 11-17. Padan-Aram; the plains

[&]quot;whereon Jacob saw,—see Gen. XXVIII. 11-11. Pagam-Aram; the plains of Aram or Mesopotamia: Lux; the old name of the city near which Jacob dreamed on his way to Padan-Aram.

⁶ Underneath a bright sea flowed,—called, in the "argument" of this book the waters above the firmament: See b. vii. 1. 619, the glassy sea.

^{*} Wafted,—as Lazarus was carried by angels, Luke xvi. 22: Rapt, as Elijah was, 2 Kings i. 11.

The stairs were then let down, whether to dare	
The fiend by easy ascent, or aggravate	
His sad exclusion from the doors of bliss:	525
Direct against which opened from beneath,	
Just o'er the blissful seat of Paradise,	
A passage down to the earth—a passage wide—	
Wider by far than that of after-times	
Over Mount Sion, and, though that were large,	530
Over the Promised Land to God so dear;	
By which, to visit oft those happy tribes,	
On high behests his angels to and fro	
Passed frequent, and his eye with choice regard,1	
From Paneäs, the fount of Jordan's flood,	535
To Beërsāba, where the Holy Land	
Borders on Egypt and the Arabian shore:	
So wide the opening seemed, where bounds were set	
To darkness, such as bound the ocean wave.	
Satan from hence, now on the lower stair,	540
That scaled by steps or gold to Heaven gate,	
Looks down with wonder at the sudden view	
Of all this world at once. As when a scout,	
Through dark and desert ways with peril gone	
All night, at last by break of cheerful dawn	545
Obtains the brow of some high-climbing hill,	
Which to his eye discovers, unaware,	
The goodly prospect of some foreign land	
First seen, or some renowned metropolis,	
With glistering spires and pinnacles adorned,	550
Which now the rising sun gilds with his beams:	
Such wonder seized, though after Heaven seen,	
The spirit malign; but much more envy seized,	
At sight of all this world beheld so fair.	
Round he surveys (and well might, where he stood	555
• •	

¹ And his eye with choice regard,—Repeat here the first words of the line, "passed frequent."

² Pancis,—a city at the foot of a mountain of the same name, ont he con fines of Lebanon, where the river Jordan had its source. This was the northernmost point of the Holy Land, as Beersheba was the southernmost.

In various shapes, old Proteus ¹ from the sea,	
Drained through a limbeck to his native form.	605
What wonder, then, if fields and regions here	
Breathe forth elixir pure, and rivers run	
Potable gold, when, with one virtuous touch,	
The arch-chemic sun, so far from us remote,	
Produces, with terrestrial humour mixed,	610
Here, in the dark, so many precious things,	
Of colour glorious and effect so rare !	
Here matter new to gaze the devil met	
Undazzled: far and wide his eye commands;	
For sight no obstacle found here, nor shade,	615
But all sunshine, as when his beams at noon	•
Culminate from the equator, as they now	
Shot upward still direct, whence no way round	
Shadow from body opaque can fall; and the air,	
No where so clear, sharpened his visual ray	620
To objects distant far, whereby he soon	
Saw within ken a glorious angel stand-	
The same whom John saw also in the sun: 4	
His back was turned, but not his brightness hid;	
Of beaming sunny rays a golden tiar	625
Circled his head; nor less his locks behind	
Illustrious 5 on his shoulders fledge with wings	
Lay waving round: on some great charge employed	
He seemed, or fixed in cogitation deep.	
Glad was the spirit impure, as now in hope	630
To find who might direct his wandering flight	
To Paradise, the happy seat of man,	
His journey's end, and our beginning woe.	

¹ Old Protess,—a fabled sea-god who could change himself into various forms; aptly referred to in illustration of the variable operations of the Alchemists.

² Here,—in the sun. Here, in the dark,—in the bowels of this earth; the post fancifully attributing the formation of gems and precious stones to the influence of the sun.

³ As when,—i. e. "like as when:" as they now,—i. e. assigning the reason why there was no shade, "forasmuch as they now shot upward."

⁴ See Rev. xix. 17.

⁵ Illustrious, -lustrous, brilliant.

But first he casts to change his proper shape;1	
Which else might work him danger or delay:	635
And now a stripling Cherub he appears,	
Not of the prime, yet such as in his face	
Youth smiled celestial, and to every limb	
Suitable grace diffused, so well he feigned;	
Under a coronet his flowing hair	640 .
In curls on either cheek played; wings he wore	
Of many a coloured plume, sprinkled with gold;	
His habit fit for speed succint; and held	
Before his decent ² steps a silver wand.	
He drew not nigh unheard; the angel bright,	645
Ere he drew nigh, his radiant visage turned,	
Admonished by his ear; and straight was known	
The archangel Uriel, one of the seven	
Who, in God's presence, nearest to his throne,	
Stand ready at command, and are his eyes	650
That run through all the Heavens, or down to the Es	ırth
Bear his swift errands, over moist and dry,	
O'er sea and land: him Satan thus accosts:	
"Uriel! for thou of those seven spirits that stand	
"In sight of God's high throne, gloriously bright,	655
"The first art wont his great authentic will	
"Interpreter through highest Heaven to bring,	
"Where all his sons thy embassy attend;	
" And here art likeliest, by supreme decree,	
"Like honour to obtain, and, as his eye,	660
"To visit oft this new creation round;	
"Unspeakable desire to see and know	
"All these his wondrous works, but chiefly man,	
"His chief delight and favour,—him for whom	
"All these his works so wondrous he ordained,	665
"Hath brought me from the quires of Cherubim	
"Alone thus wandering. Brightest Seraph! tell	

¹ Casts to change his shape;—meditates, plans, contrives how.

² Decent,—in the sense of the Latin word, "graceful."

³ Uriel,—In Hebrew, the name means "God is my light." Hence the station assigned him in the sun.

"In which of all these shining orbs hath man	
"His fixed seat, or fixed seat hath none,	
"But all these shining orbs his choice to dwell;	670
"That I may find him, and, with secret gaze,	
"Or open admiration, him behold,	
"On whom the great Creator hath bestowed	
"Worlds, and on whom hath all these graces poured	l;
"That both in him and all things, as is meet,	675
"The universal Maker we may praise;	
"Who justly hath driven out his rebel foes	
"To deepest Hell; and, to repair that loss,	
"Created this new happy race of men	
"To serve him better: wise are all his ways!"	680
So spake the false dissembler unperceived;	
For neither man nor angel can discern	
Hypocrisy (the only evil that walks	
Invisible, except to God alone,	
By his permissive will, through Heaven and Earth:	685
And oft, though Wisdom wake, Suspicion sleeps	
At Wisdom's gate, and to Simplicity	
Resigns her charge, while Goodness thinks no ill	
Where no ill seems), which now for once beguiled	
Uriel, though regent of the sun, and held	690
The sharpest-sighted Spirit of all in Heaven:1	
Who, to the fraudulent impostor foul,	
In his uprightness, answer thus returned:	
"Fair angel! thy desire, which tends to know	
"The works of God, thereby to glorify	695
"The great Work-master, leads to no excess	
"That reaches blame, but rather merits praise	
"The more it seems excess, that led thee hither	
" From thy empyreal mansion thus alone,	
"To witness with thine eyes what some, perhaps,	700
"Contented with report, hear only in Heaven;	

¹ A necessary digression, showing why the sharpest-sighted spirit in Heaven was deceived. Thyer calls attention to the great art with which the poet has taken off the dryness of a mere moral sentiment, by throwing it into the form of a short and beautiful allegory, v. 686-689.

" For wonderful indeed are all his works, " Pleasant to know, and worthiest to be all	
" Had in remembrance always with delight!	
"But what created mind can comprehend	705
"Their number; or the wisdom infinite	
"That brought them forth, but hid their causes deep	
"I saw when, at his word, the formless mass,	•
"This world's material mould, came to a heap:	
"Confusion heard his voice, and wild uproar	710
"Stood ruled; stood vast infinitude confined;	,10
"Till at his second bidding darkness fled,	
"Light shone, and order from disorder sprung.	
"Swift to their several quarters hasted then	
"The cumbrous elements, 2 earth, flood, air, fire;	715
"And this ethereal quintessence of Heaven	
"Flew upward, spirited with various forms,	
"That rolled orbicular, and turned to stars	
"Numberless, as thou seest, and how they move;	
"Each had his place appointed, each his course:	720
"The rest in circuit walls this universe.	,
"Look downward on that globe, whose hither side	
"With light from hence, though but reflected, shine	8:
"That place is Earth, the seat of man; that light	
"His day, which else, as the other hemisphere,	725
"Night would invade; but there the neighbouring M	•
" (So call that opposite fair star,) her aid	,
Timely interposes; and her monthly round	

¹ Compare Pa. cxi. 4, old version.

² I saw when, at his word, &c.—Compare Prov. viii. 22-29. Addison remarks, that this part of Uriel's answer to the disguised evil spirit is not only in itself very noble, and appropriate to its place, but prepares the reader for what is to follow in the seventh book.

³ The cumbrous elements,—even air and fire being combrous, when compared to light.

⁴ Quintessence,—literally, the "fifth" or highest essence. The ancient phosophers supposed that, out of this "fifth essence" the stars and Heavens were formed.

⁵ The rest, -of this ethereal quintessence.

⁴ Addison well remarks the skill with which Milton, by a few touches, renders present to the mind the view of this world which the two angels took from the sun.

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- "Still ending, still renewing, through mid Heaven,
- "With borrowed light her countenance triform1
- "Hence fills, and empties, to enlighten the Earth;
- " And in her pale dominion checks the night.
- "That spot to which I point is Paradise,
- " Adam's abode; those lofty shades his bower:
- "Thy way thou canst not miss,—me mine requires." 735
 Thus said, he turned; and Satan, bowing low,
 (As to superior Spirits is wont in Heaven,
 Where honour due, and reverence, none neglects,)
 Took leave, and toward the coast of Earth beneath,
 Down from the ecliptic, sped with hoped success,
 Throws his steep flight in many an airy wheel,
 Nor staid, till on Niphates's top he lights.

¹ Her countenance triform,—namely, as seen in the new, full, and waning moon. The ancients gave this epithet, "Triform," to Diana, from her character, threefold as goddess of the moon, whence she was called Luna in Heaven: goddess of the chace, in which capacity she was known and worshipped as Diana on earth: and as goddess of the lower regions, under the name of Hecate or Procerpine.

² Niphates, a mountain of Armenia, near the supposed site of Paradise.

BOOK IV.

THE ARGUMENT.

SATAN, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and man, falls into many doubts with himself, and many passions,-fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described; overleaps the bounds; sits in the shape of a cormorant on the Tree of Life, as the highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers that the Tree of Knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them awhile to know further of their state by some other means. Meanwhile Uriel, descending on a sunbeam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere in the shape of a good angel down to Paradise. discovered afterwards by his furious gestures on the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest; their bower described; their evening worship. Gabriel, drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong angels to Adam's bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers; prepares resistance; but, hindered by a sign from Heaven, flies out of Paradise.

O, FOR that warning voice, which he who saw The Apocalypse heard cry in Heaven aloud, Then when the Dragon, put to second rout, Came furious down to be revenged on men, Woe to the inhabitants on earth!" that now While time was, our first parents had been warned The coming of their sacred foe, and scaped,-Haply so scaped his mortal snare! for now Satan, now first inflamed with rage, came down, The tempter, ere the accuser, of mankind,1 10 To wreak on innocent frail man his loss Of that first battle, and his flight to Hell: Yet not rejoicing in his speed, though bold Far off and fearless, nor with cause to boast, Begins his dire attempt; which, nigh the birth 15 Now rolling, boils in his tumultuous breast, And like a devilish engine back recoils Upon himself: horror and doubt distract His troubled thoughts, and from the bottom stir The Hell within him; for within him Hell 20 He brings, and round about him, nor from Hell One step, no more than from himself, can fly By change of place: now conscience wakes despair That slumbered: wakes the bitter memory Of what he was, what is, and what must be.-25 Worse: of worse deeds worse sufferings must ensue. Sometimes towards Eden, which now in his view Lay pleasant, his grieved look he fixes sad; Sometimes towards Heaven and the full-blazing Sun, Which now sat high in his meridian tower: 30 Then, much revolving, thus in sighs began: "O thou, that, with surpassing glory crowned.

¹ The accuser of mankind,—So he is represented, Rev. xil. 10.

² The bitter memory of what he was, what is, &c.—Memory, in its ordinary sense, applies to the past; but here, by an extension of its meaning, it is used for reflection, or consideration of the present, and forecasting of the future. The Latin word memor, by a similar extension of meaning, is applied to the future as well as the past.

^{**} O thos that with surpassing glory crowned,—This sublime speech,—of which it is the highest praise to say that it is super-eminently Miltonic,—in has been happily compared to the successive changes which take place in a "tempest in a dark night, when the thunder and lightning roar and flash, and then intermit, and then redouble again." Br. At the best, the wicked is like "the troubled sea;" but in this striking address to the Sun, we have set before us not only the restless sea, but the fitful working of the tempest that lashes it to fury.

¹ Till pride, and, worse, ambition,—Pride, an inordinate self-esteem. Ambition, a worse passion, urging him to aim at equal dominion with God.

² Upbraided none. James i. 5.

^{*} Less,-less hard.

Spencer.—from the Italian sdegnore, to disdain, a form much used by Spencer.

	[2002
" Hadst thou the same free will and power to s	tand ?
"Thou hadst: whom hast thou then or what to	
"But Heaven's free love dealt equally to all?	
"Be then his love accursed! since, love or hate	L
"To me alike it deals eternal woe.	70
"Nay, cursed be thou! since, against this, thy	will
"Chose freely what it now so justly rues.	···
"Me miserable! which way shall I fly	
"Infinite wrath, and infinite despair!	
"Which way I fly is Hell; myself am Hell;	75
"And in the lowest deep a lower deep	,.
"Still threatening to devour me opens wide,	
"To which the Hell I suffer seems a Heaven.	
"O, then, at last relent: is there no place	
"Left for repentance; none for pardon left;	80
"None left but by submission; and that word	00
"Disdain forbids me, and my dread of shame	
"Among the Spirits beneath; whom I seduced	
"With other promises, and other vaunts	
"Than to submit; boasting I could subdue	85
"The Omnipotent. Ah me! they little know	OU
"How dearly I abide that boast so vain;	
"Under what torments inwardly I groan,	
"While they adore me on the throne of Hell.	
	′ 90
"With diadem and sceptre high advanced,	80
"The lower still I fall, only supreme	
"In misery: such joy ambition finds. "But say I could repent, and could obtain,	
"By act of grace, my former state; how soon	OF
"Would height recall high thoughts, how soon	
"What feigned submission swore! Ease would	1 recant
"Vows made in pain, as violent and void.	
"For never can true reconcilement grow	
"Where wounds of deadly hate have pierced so	
"Which would but lead me to a worse relapse	100
"And heavier fall: so should I purchase dear	

¹ That word disdain forbids me,—Disdain allows me not to use such a word, (submission.)

Short intermission, bought with double smart.	
"This knows my Punisher; therefore as far	
" From granting he, as I from begging peace.	
"All hope excluded thus; behold, instead	105
Of us outcast, exiled, his new delight,	
"Mankind, created, and for him this world.	
So farewell, hope! and with hope, farewell, fear!	
"Farewell, remorse! all good to me is lost:	
Evil, be thou my good! by thee at least	110
Divided empire with Heaven's King I hold,—	
By thee, and more than half perhaps will reign :-	
"As man ere long, and this new world, shall know."	
Thus while he spake, each passion dimmed his face	
Thrice changed with pale, ire, envy, and despair;	115
Which marred his borrowed visage, and betrayed	
Him counterfeit, if any eye beheld:	
For heavenly minds from such distempers foul	
Are ever clear. Whereof he soon aware,	
Each perturbation smoothed with outward calm.	120
Artificer of fraud; and was the first	
That practised falsehood under saintly show,	
Deep malice to conceal, couched with revenge.	
Yet not enough had practised to deceive	
Uriel once warned; whose eye pursued him down	125
The way he went, and on the Assyrian mount	
Saw him disfigured, more than could befall	
Spirit of happy sort: his gestures fierce	
The state of the s	

¹ Evil, be thou my good!—As he could not approach equality with God in goodness, he would at least satisfy himself by opposing his empire with evil. The conclusion of this speech, from 1. 105, is greatly admired for its high poetic beauty, owing to its emphatic repetitions; and for its appropriate conclusion in glorying over the anticipated ruin of mankind,—the first prey of the divided empire.

² Thrice changed with pale.—Each passion, ire, evey, and despair, dimmed his face, and changed it into deadly paleness. Pale, the adjective used for noun, as in b. x. 1 1009.

^{*} Couched,—lying quiet, like a wild beast in its lair, inactive and unobserved.

⁴ Uriel once warned;—moved to suspect Satan's altered appearance and conduct, as described, b. iii. 1. 742.

He marked, and mad demeanour, then alone, As he supposed, all unobserved, unseen. So on he fares, ¹ and to the border comes Of Eden, where delicious Paradise,	130
Now nearer, crowns with her enclosure green, As with a rural mound, the champain ³ head Of a steep wilderness, whose hairy sides With thicket overgrown, grotesque and wild, Access denied; and overhead up grew	135
Insuperable height of loftiest shade,— Cedar, and pine, and fir, and branching palm,— A sylvan scene; and, as the ranks ascend Shade above shade, a woody theatre Of stateliest view. Yet higher than their tops	140
The verdurous wall of Paradise up sprung; Which to our general sire gave prospect large Into his nether empire neighbouring round: And higher than that wall a circling row	145
Of goodliest trees loaden with fairest fruit; Blossoms and fruits at once, of golden hue, Appeared, with gay enamelled colours mixed; On which the sun more glad impressed his beams,	150
Than in fair evening cloud, or humid bow, When God hath showered the earth; so lovely seem That landskip: and of pure now purer air ³ Meets his approach, and to the heart inspires	ed
Vernal delight and joy, able to drive All sadness but despair: now gentle gales, Fanning their odoriferous wings, dispense Native perfumes, and whisper whence they stole Those balmy spoils. As when to them who sail	155
Beyond the Cape of Hope, and now are past	160

¹ Fares,—proceeds, journeys.
2 Champain,—level. The profusion of beauties heaped together in this. description of Paradise has been the admiration of critics.

⁸ Of pure, now purer air, &c. - Satan had passed through pure air already, but in the vicinity of Paradise it was purer still.

⁴ Beyond the Cape of Hope, &c. -- The Cape of Good Hope (originally called by its discoverers the "Cape of Tempesta," but changed to "Good Hope,"

Mozambic, off at sea north-east winds blow Sabëan odours from the spicy shores Of Araby the Blest; with such delay Well pleased they slack their course, and, many a league. Cheered with the grateful smell old Ocean smiles: So entertained those odorous sweets the fiend Who came their bane; though with them better pleased Than Asmodeus with the fishy fume That drove him, though enamoured, from the spouse Of Tobit's son, and with a vengeance sent 170 From Media post to Egypt,3 there fast bound. Now to the ascent of that steep savage hill Satan had journeyed on, pensive and slow; But further way found none; so thick entwined, As one continued brake, the undergrowth 175 Of shrubs and tangling bushes had perplexed All path of man or beast that passed that way. One gate there only was, and that looked east On the other side: which when the arch-felon saw, Due entrance he disdained; and, in contempt, 180 At one slight bound high overleaped all bound Of hill or highest wall, and sheer4 within Lights on his feet. As when a prowling wolf. Whom hunger drives to seek new haunt for prey. Watching where shepherds pen their flocks at eve 185 In hurdled cotes, amid the field secure,

as a favourable omen) was in Milton's time the farthest southern limit of navigation, and the regions beyond it in the east, from their great remoteness, spoken of as yielding the rarest perfumes. It is well known that sailors who have been long at sea, are often warned of their approach to land by the sensation of smell; and both ancient and modern writers speak of the inexpressible fragrance from the aromatic plants of Sabzea, in Arabia Felix, Araby the Blest, which salutes the senses of voyagers even at the distance of several leagues from the shore. Mozambic, an island on the eastern coast of Africa.

¹ Asmodeus,—See Tobit chap. viii, in the Apocrypha.

² Post to Egypt,—swiftly, like a post.

⁸ Brake,—a place covered with brake (fern), or heath, briar, bramble, and such like close growing plants.

⁴ Sheer,—the adjective means clean, pure, unmixed: the adverb used here, describes Satan as clearing the fence without touching it.

Leaps o'er the fence with ease into the fold; Or as a thief, bent to unhoard the cash Of some rich burgher, whose substantial doors, Cross barred and bolted fast, fear no assault, In at the window climbs, or o'er the tiles; So clomb this first grand thief into God's fold; So since into his church lewd hirelings climb.	190
Thence up he flew; and on the Tree of Life, (The middle tree and highest there that grew,) 1	95
Sat like a cormorant: yet not true life	gu
Thereby regained, but sat devising death	
To them who lived; nor on the virtue thought	
Of that life-giving plant, but only used	
For prospect, what, well used, had been the pledge 2	00
Of immortality. So little knows	
Any, but God alone, to value right	
The good before him; but perverts best things	
To worst abuse, or to their meanest use.	
	05
To all delight of human sense exposed,	
In narrow room, Nature's whole wealth, yea, more,	
A Heaven on Earth; for blissful Paradise	
Of God the garden was, by him in the east	
- Lauring Planton Control and Line	10
From Auran ² eastward to the royal towers	
Of great Seleucia, built by Grecian kings,	
Or where the sons of Eden long before	
Dwelt in Telassar: in this pleasant soil ⁸	

¹ Level,—as derived from the same root as the Latin libido, means wanton, lustful; as derived from the Saxon, leod (people), it means lay, laical, secular, not clerical; in this latter sense it is used by Milton here, though not now met with in this acceptation. Compare I. 490, vl. 182, and Comus 465.

² Eden stretched her line from Auran, &c.—Auran; Haran or Charve, an ancient city on the Euphrates; the site of which is famed for delicious water to this day: it was situated on the Euphrates, as Seleucia was on the Tigris; Telassor, a city and province on the united streams of these two rivers. Milton thus, in conformity with Scripture, assigns Eden a locality in Mesopotamia, i.e. the land between the rivers.

^{*} In this pleasant soil,—in allusion, probably, to the meaning of the word Eden, which in Hebrew signifies pleasure.

1 All amid them, -quite in the midst.

² Southward through Eden went a river large,—conjectured by Bishop Newton to be the united streams of the Euphrates and Tigris, which issued from the garden again in two separate streams, thus making up the "four heads" spoken of in Gen. ii. 10. It should be recollected that the general deluge may have materially altered the face of the country, so that the description of Moses may not be found to apply to any existing locality.

Imbrowned the noontide bowers. Thus was this place A happy rural seat of various view; Groves whose rich trees wept odorous gums and balm: Others, whose fruit, burnished with golden rind. Hung amiable, (Hesperian fables true,² 250 If true, here only,) and of delicious taste. Betwixt them lawns, or level downs, and flocks Grazing the tender herb, were interposed; Or palmy hillock, or the flowery lap Of some irriguous valley spread her stores.-255 Flowers of all hue, and without thorn the rose. Another side, umbrageous grots and caves⁴ Of cool recess, o'er which the mantling vine5 Lays forth her purple grape, and gently creeps Luxuriant: meanwhile murmuring waters fall 260 Down the slope hills, dispersed; or in a lake, That to the fringed bank with myrtle crowned Her crystal mirror holds, unite their streams. The birds their quire apply; airs,-vernal airs, Breathing the smell of field and grove, attune 265 The trembling leaves, while universal Pan,7 Knit with the Graces and the Hours in dance. Led on the eternal spring. Not that fair field

¹ Imbrowned,-darkened.

² Hesperian fubles true,—i. e. if they be true; if all be not pure invention, this garden is meant. The legends concerning the Hesperian gardens may have originated, as Dr. Kitto has shown, in early traditions concerning Paradise: from these traditions Milton borrows traits of beauty for his description of the Garden of Eden.

³ Irriguous,-well watered.

⁴ Another side, umbrageous grots and caves,—The omission of the verb is a beauty in this glowing description. Milton hastens, as it were, to point the eye to all the beauties crowded into Paradise, without waiting on the usual forms of language.

⁵ Mantling vine,—the branches of the vine spreading around like a green mantle, embroidered with the rich clusters of grape.

[•] The birds their choir apply;—i.e. diligently employ: the vernal airs attune the leaves, render them musical too.

⁷ While universal Pan, &c.—Pan, a heathen deity, denoting universal nature; the Graces, three virgin goddesses, denoting the three beautiful seasons; the Hours, the time required for the production of things.

Of Enna, where Prosérpine 1 gathering flowers, Herself a fairer flower, by gloomy Dis 270 Was gathered, which cost Ceres all that pain To seek her through the world; nor that sweet grove Of Daphne by Orontes, and the inspired Castalian spring, might with this Paradise Of Eden strive; nor that Nyseian isle 275 Girt with the river Triton, where old Cham, (Whom Gentiles Ammon call and Libyan Jove), Hid Amalthëa, and her florid son, Young Bacchus, from his stepdame Rhëa's eye; Nor where Abassin kings their issue guard. 280 Mount Amara, (though this by some supposed True Paradise,) under the Ethiop line By Nilus' head, inclosed with shining rock, A whole day's journey high, but wide remote From this Assyrian garden, where the fiend 285 Saw, undelighted, all delight,-all kind Of living creatures, new to sight and strange. Two of far nobler shape, erect and tall,-Godlike erect, with native honour clad

Equinoctial line, or Equator.

¹ Enna, where Proserpine, &c.-Enna, a city in Sicily, the principal seat of the worship of Ceres, the fabled goddess of grain and agriculture. While her daughter, Proserpine, was engaged as described by Milton, the fable tells that the earth suddenly opened, and Dis, or Pluto, the god of the infernal world, appeared in a golden chariot, and carried off the terrified goddess to be the mistress of his dominions. Her mother, knowing nothing of her fate, searched for her the world over in vain, till she obtained the information sought from the god Helius, the Sun. Daphne, a beautiful grove near Antioch in Syria, on the river Orontes; its grateful shade, and numerous refreshing fountains made it a favourite resort of the citizens of Antioch. Near this grove was the Castalian spring, of the same name as another spring on Mount Parnassus in Greece; both of which were believed to aid those who drank of them in disclosing future events. Nyscian isle, formed by the river Triton in Africa, where Jupiter Ammon, whose name Milton traces to Cham, or Ham, son of Noah, hid Amalthea and her infant son, Bacchus-generally represented with a florid countenance as the god of wine. Amara, or Amhara, -- the most upland region of Abyssinia, where the kings placed their children for safe keeping. The mount chosen for this purpose is called Aniba Geshen, which, like many others of the Abyssinian mountains is precipitous and inaccessible, though on the top there is a considerable space of level ground. Ethiop line, the

In naked majesty, seemed lords of all: And worthy seemed; for in their looks divine The image of their glorious Maker shone, Truth, wisdom, sanctitude severe and pure,— Severe, but in true filial freedom placed;	290
Whence true authority in men: though both Not equal, as their sex not equal, seemed; For contemplation he and valour formed,	295
For softness she and sweet attractive grace; 1 He, for God only; she, for God in him. 2	
His fair large front and eye sublime declared Absolute rule; and hyacinthine locks ³	300
Round from his parted forelock manly hung Clustering, but not beneath his shoulders broad:	
She, as a veil, down to the slender waist Her unadorned golden tresses wore	305
Dishevelled, but in wanton ringlets waved As the vine curls her tendrils; which implied Subjection, but required with gentle sway,	
And by her yielded,—by him best received, Yielded with coy submission, 4 modest pride, And sweet, reluctant, amorous delay.	310
Nor those mysterious parts were then concealed; Then was not guilty shame: dishonest shame Of Nature's works,—honour dishonourable, ⁵	
Sin-bred! how have ye troubled all mankind With shows instead, mere shows of seeming pure, And banished from man's life his happiest life,	315

¹ It has been well observed, that in this admirable description, the beauty of the first pair in Paradise is derived from these expressions of moral and intellectual qualities which appeared in their outward form and demeanour.

² She for God in him. - See 1 Cor. xi. 7.

⁸ Hyacinthine locks,—of a rich brown colour, resembling the colour of the hyacinth as known in ancient times.

⁴ By her yielded—by him best received, yielded with coy submission,—i.e. best received by him, when yielded by her with coy submission.

⁵ See 1 Cor. xii. 23. The honour bestowed by dress is really a dishonour; being a memorial of the fall of our first parents, and of our own depravity. Pure, i.e. purity; the adjective for the noun.

Simplicity and spotless innocence!	
So passed they naked on, nor shunned the sight	
Of God or angel, for they thought no ill:	320
So hand in hand they passed, the loveliest pair	
That ever since in love's embraces met;	
Adam the goodliest man of men since born 1	
His sons, the fairest of her daughters Eve.	
Under a tuft of shade, that on a green	125
Stood whispering soft, by a fresh fountain-side	
They sat them down; and, after no more toil	
Of their sweet gardening labour then sufficed	
To recommend cool zephyr, and made ease .	
More easy, wholesome thirst and appetite	330
More grateful, to their supper-fruits they fell-	
Nectarine fruits, ² which the compliant boughs	
Yielded them, sidelong as they sat recline	
On the soft downy bank damasked with flowers.	
The savoury pulp they chew, and in the rind,	335
Still as they thirsted, scoop the brimming stream:	
Nor gentle purpose, nor endearing smiles	
Wanted, nor youthful dalliance, as beseems	
Fair couple, linked in happy nuptial league,	
Alone as they. About them frisking played	340
All beasts of the earth, since wild, and of all chase	
In wood or wilderness, forest or den:	
Sporting the lion ramped, and in his paw	
Dandled the kid: bears, tigers, ounces, pards,	
Gambolled before them; the unwieldy elephant,	345
To make them mirth, used all his might, and wreather	ed
His lithe proboscis: close the serpent sly,	

¹ Adam the goodliest man of men since born, &c.—Strictly speaking, this would imply that Adam was one of the men born, and that Eve was one of her own daughters. This mode of expressing transcendent pre-eminence, though not strictly grammatical, is sanctioned by classical usage. The meaning is clear, that Adam was, beyond comparison, goodlier than any of his sona, &c.

² Nectorine,—delicious as nector, the fabled drink of the gods: compliant, yielding: rectine, in a leaning posture: damasted, adorned with variegated flowers, like the raised patterns on silk, first wrought at Damascus.

Wreathed his lithe proboscis:—twisted about his limber trunk.

Insinuating, wove with Gordian twine 1	
His braided train, and of his fatal guile	
Gave proof unheeded: others on the grass	356
Couched, and, now filled with pasture, gazing sat,	
Or bedward ruminating; for the Sun,	
Declined, was hasting now with prone career	
To the ocean isles, and in the ascending scale	
Of Heaven the stars that usher evening rose:	355
When Satan, still in gaze, as first he stood,	
Scarce thus at length failed speech recovered sad:	
"O Hell! what do mine eyes with grief behold?	
"Into our room of bliss thus high advanced	
"Creatures of other mould, earth-born perhaps,	360
"Not spirits; yet to heavenly spirits bright	
"Little inferior; whom my thoughts pursue	
"With wonder, and could love; so lively shines	
"In them divine resemblance, and such grace	
"The hand that formed them on their shape hath	
poured!	365
" Ah, gentle pair ! ye little think how nigh	
"Your change approaches, when all these delights	
"Will vanish, and deliver ye to woe;-	
"More woe, the more your taste is now of joy!	
"Happy, but for so happy ill secured	370
"Long to continue; and this high seat, your Heaven	,
"Ill fenced for Heaven to keep out such a foe	
" As now is entered! yet no purposed foe	
"To you, whom I could pity thus forlorn,	

¹ Gordian twine,—or twist, alluding to the famous Gordian knot, by which Gordius, a king of Phrygia, is said to have tied the yoke of his chariot to the draught tree, in so artful a manner that the ends of the cord could not be perceived. An oracle had declared that whoever should untie the Gordian knot should rule over all Asia. Alexander the Great, on his arrival at Gordium, cut the knot with his sword, and applied the oracle to himself: braided train, twisted, and plaited tail.

² Couched,—This word is artfully placed so as to require the voice to rest on it in reading. It is the more expressive as it is not usual to make a pause on the first syllable of a line.

³ Bedward ruminating;—chewing the cud preparatory to going to rest.
4 To heavenly spirits bright little inferior;—See Ps. viii. 5; Heb. ii. 7.

"Though I unpitied. League with you I seek,	375
"And mutual amity, so strait, so close,	
"That I with you must dwell, or you with me,	
"Henceforth: my dwelling haply may not please,	
"Like this fair Paradise, your sense; yet such	
"Accept, your Maker's work; he gave it me,	380
"Which I as freely give: Hell shall unfold,1	
"To entertain you two, her widest gates,	
"And send forth all her kings: there will be room,	
"Not like these narrow limits, to receive	
"Your numerous offspring; if no better place,	385
"Thank him who puts me loth to this revenge	
"On you, who wrong me not, for him who wronged.	
"And should I at your harmless innocence	
"Melt, as I do, yet public reason just,	
"Honour and empire, with revenge, enlarged,"	390
"By conquering this new world, compels me now	
"To do what else, though damned, I should abhor."	
So spake the fiend, and with necessity,	
The tyrant's plea, excused his devilish deeds.	
Then, from his lofty stand on that high tree,	395
Down he alights among the sportful herd	
Of those four-footed kinds—himself now one,	
Now other, as their shape served best his end-	
Nearer to view his prey, and, unespied,	
To mark what of their state he more might learn,	400
By word or action marked: about them round,	
•	
,	
, , ,	
A lion now, he stalks with fiery glare; Then, as a tiger, who by chance hath spied In some purlieu ³ two gentle fawns at play,	

¹ Hell shall unfold,-Comp. Isa. xiv. 9.

² Honour and empire with revenge enlarged,—This line expresses the

[&]quot;public reason just," mentioned in the last.

In some purlieu,—a term denoting a portion of land that had once been royal forest, but now exempt from the strictness of the forest laws, so that deer coming out of the forest into the purlieus, might be lawfully killed. By using this term, in accordance with the rest of the figure, Milton paints in few touches the defenceless condition of Adam and Eve, as now discovered by the tempter. ;

Straight couches close; then, rising, changes oft His couchant watch, as one who chose his ground, Whence rushing he might surest seize them both, Griped in each paw: when Adam, first of men, To first of women, Eve, thus moving speech,	4 05
Turned him, all ear, to hear new utterance flow: "Sole partner, and sole part, of all these joys, " "Dearer thyself than all! needs must the Power "That made us, and for us this ample world,	110
"That raised us from the dust, and placed us here	15
"In all this happiness, who at his hand "Have nothing merited, nor can perform "Aught whereof he hath need; he who requires	
	20
"So various, not to taste that only Tree "Of Knowledge, planted by the Tree of Life:	
"Some dreadful thing no doubt: for well thou know'st God hath pronounced it death to taste that tree; The only sign of our obedience left	25 :
"Among so many signs of power and rule "Conferred upon us, and dominion given 4: "Over all other creatures that possess "Earth, air, and sea. Then, let us not think hard "One easy prohibition, who enjoy "Free leave so large to all things else, and choice	30

¹ Turned him all ear,—i. e. Adam, moving speech—the first sound of Adam's voice—turned Satan, all ear,—an orientalism for "listening with eager and silent attention."

² Sole partner, and sole part, of all these joys,—The sense is, "among all these joys, thou alone art my partner; thou alone art part of me." See also 1, 487.

⁸ Nor can perform aught whereof he hath need;—See Acts xvii. 25.

⁴ This one,—this easy charge:—Adam is very naturally represented as speaking of this matter: and there was nothing that Satan would have been more glad to hear from him. See Gen. i. 29; ii. 16. 17.

¹ I first awaked,—as death is compared to "sleep," so Eve's being first roused to conscious individual life, is beautifully expressed by "awakening." Adam uses the same figurative language, viii. 253.

"And I will bring thee where no shadow stays "Thy coming," and thy soft embraces;—he	470
"Whose image thou art: him thou shalt enjoy	
"Inseparably thine; to him shalt bear	
"Multitudes like thyself, and thence be called	
"Mother of human race.' What could I do,	475
"But follow straight, invisibly thus led?	
"Till I espied thee, fair indeed, and tall,	
"Under a platane; yet, methought, less fair,	
"Less winning soft, less amiably mild,	
"Than that smooth watery image. Back I turned:	480
"Thou following criedst aloud, 'Return, fair Eve!	
"Whom fliest thou? whom thou fliest, of him thou a	art,
"His flesh, his bone; to give thee being I lent	-
"Out of my side to thee, nearest my heart,	
"Substantial life; to have thee by my side	485
"Henceforth an individual solace dear:	
" Part of my soul, I seek thee, and thee claim,	
"My other half!' With that thy gentle hand	
"Seized mine: I yielded; and from that time see	
"How beauty is excelled by manly grace	490
"And wisdom, which alone is truly fair."	
So spake our general mother; and, with eyes	
Of conjugal attraction unreproved,	
And meek surrender, half-embracing leaned	
On our first father; half her swelling breast	495
Naked met his, under the flowing gold	
Of her loose tresses hid: he, in delight	
Both of her beauty and submissive charms,	
Smiled with superior love, as Jupiter ⁵	

¹ Where no shadow stays thy coming,—"no shadow" must be read as a parenthesis, describing the person who stays, awaits her coming: no shadow like what she saw, but as living a reality as herself.

² Under a platane;—the plane tree, highly valued in the East for its umbrageous foliage.

^{*} His flesh, his bone ;- Genesis il. 23,

⁴ Individual, -inseparable.

⁵ As Jupiter on Juno smiles, &c.—Jupiter, in the ancient mythology the Deity personifying the upper ether, as Juno did the nether air surrounding

On Juno smiles, when he impregns the clouds	500
That shed May flowers; and pressed her matron lip	
With kisses pure. Aside the devil turned	
For envy; yet with jealous leer malign	
Eyed them askance, and to himself thus plained:1	
"Sight hateful, sight tormenting! thus these two,	505
"Imparadised in one another's arms,	
" (The happier Eden!) shall enjoy their fill	
"Of bliss on bliss; while I to hell am thrust,	
"Where neither joy nor love, but fierce desire,	
	510
"Still unfulfilled, with pain of longing pines.	
"Yet let me not forget what I have gained	
" From their own mouths: all is not theirs, it seems:	
"One fatal tree there stands, of Knowledge called,	
, , , , , , , , , , , , , , , , , , , ,	515
"Suspicious, reasonless. Why should their Lord	
"Envy them that! Can it be sin to know!	
"Can it be death? And do they only stand	
"By ignorance! Is that their happy state,	
"The proof of their obedience and their faith!	520
"O fair foundation laid whereon to build	
"Their ruin! Hence I will excite their minds	
"With more desire to know, and to reject	
"Envious commands, invented with design	
"To keep them low, whom knowledge might exalt	525
" Equal with gods: aspiring to be such,	
"They taste, and die! what likelier can ensue!	
"But first, with narrow search, I must walk round	
"This garden, and no corner leave unspied;	

this globe. Their marriage typified the revived productiveness of nature in spring.

¹ Plained,-an antiquated word for "complained."

² Where neither joy nor love,—Here, as often, Milton leaves the reader to supply the verb "is."

^{*} Knowledge forbidden!—Satan insinuates that useful and necessary knowledge was forbidden; whereas the knowledge of evil by the commission of it was alone forbidden. This glaring perversion of fact suits well the character of the tempter.

" A chance but chance may lead where I may meet	53
"Some wandering spirit of Heaven, by fountain side	<u>.</u>
"Or in thick shade retired, from him to draw	•
"What farther would be learned. Live while ye ma	3 77
"Yet happy pair! enjoy, till I return,	• <i>y</i>
"Short pleasures; for long woes are to succeed."	53!
• • •	UJE
So saying, his proud step he scornful turned,	
But with sly circumspection, and began	
Through wood, through waste, o'er hill, o'er dale, his re	oam.
Meanwhile, in utmost longitude, where Heaven	
With Earth and Ocean meets, the setting sun	5 4 0
Slowly descended, and, with right aspect	
Against the eastern gate ² of Paradise	
Levelled his evening rays: it was a rock	
Of alabaster, piled up to the clouds,	
Conspicuous far, winding with one ascent	545
Accessible from earth, one entrance high;	
The rest was craggy cliff, that overhung	
Still as it rose, impossible to climb.	
Betwixt these rocky pillars Gabriel ⁸ sat,	
Chief of the angelic guards, awaiting night;	550
About him exercised heroic games	
The unarmed youth of Heaven; but nigh at hand	
Celestial armoury, shields, helms, and spears,	
Hung high, with diamond flaming, and with gold.	
· · · · · · · · · · · · · · · · · · ·	555
Thither came Uriel, gliding through the even	UUD
On a sunbéam, swift as a shooting star	
In autumn thwarts the night, when vapours fired	

¹ In utmost longitude,—as far as West is from East: the extent of the world in that direction being called its longitude or length, as the ancients knew more of it in that dimension, than from north to south, which was therefore called latitude.

² With right aspect against the eastern gate, &c.—One would naturally expect the western gate to be mentioned in connection with the level rays of the setting sun. But it is before expressly said that there was but one gate, and that on the east side of Paradise, 1.178.

³ Gabriel,—an archangel who appeared to Daniel, and the Virgin Mary, Dan. viil. 9; Luke i. 26. The name signifies "God is my strength."

⁴ In autumn thwarts the night,—crosses the sky at night, as the meteors called shooting stars are observed to do, mostly in autumn.

¹ Gabriel! to thee thy course by lot hath given,—alluding to the arrangements which allotted the duties of the temple service to the priests in several distinct courses, in succession. See 1 Chron. xxiv. and Luke i. 8, 9.

² God's latest image,—Christ was the first: and before man were the angels. So in b. iii. 151, man is called God's youngest son.

³ I described his way, -closely observed, noted, marked.

Returned on that bright beam, whose point now raised 590 Bore him slope downwards to the Sun, now fallen Beneath the Azorès; whether the prime orb, Incredible how swift, had thither rolled Diurnal; or this less volúbil Earth, By shorter flight to the east, had left him there, 595 Arraying with reflected purple and gold The clouds that on his western throne attend.

Now came still evening on, and twilight gray
Had in her sober livery all things clad:
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk;—all but the wakeful nightingale;
She all night long her amorous descant² sung;
Silence was pleased: now glowed the firmament
With living sapphires; Hesperus,³ that led
The starry host, rode brightest, till the Moon,
Rising in clouded majesty, at length,
Apparent queen, unveiled her peerless light,
And o'er the dark her silver mantle threw.

When Adam thus to Eve: "Fair consort! the hour 610

- " Of night, and all things now retired to rest,
- " Mind us of like repose; since God hath set
- "Labour and rest, as day and night, to men
- "Successive; and the timely dew of sleep,
- "Now falling with soft slumberous weight, inclines 615
- "Our evelids: other creatures all day long

¹ Beneath the Azorès;—a group of nine small islands of volcanic origin, situated in the Atlantic Ocean about 20 degrees west of Portugal, to which kingdom they now belong. In the following lines Milton starts a doubt whether the setting of the sun were due to its motion, or that of the earth—volibil, 594, so spelt to mark the pronunciation different from that of voluble which occurs Par. Lost, ix. 436, Samson Ag. 1307.

² Descant,—tune with various modulations.

Besperus,—according to heathen fables, a brother of Atlas, who disappeared on one occasion when taking observations on the heavenly bother. He was reported to have been carried off by a tempest, and transformed into the evening star. This planet, now and long known by the name of Venus, from its proximity to the Sun appears as an evening star when to the east, and as a morning star when to the west of the Sun; in the latter case it is sometimes called "Lucifer," or "light bringer."

BOOK IV.]	PARADISE LOST.	129
" Rove idle, une	employed, and less need rest:	
	daily work of body or mind	
	nich declares his dignity,	
	d of Heaven on all his ways:	620
" While other a	nimals inactive range.	
	loings God takes no account.	
	re fresh morning streak the east	
•	roach of light, we must be risen,	
	easant labour, to reform	625
•	arbours, yonder alleys green,	
	oon, with branches overgrown,	
	r scant manuring, 1 and require	
	nan ours to lop their wanton growth:	
	ns also, and those drooping gums,	630
	own, unsightly and unsmooth,	
	if we mean to tread with ease;	
" Meanwhile, as	Nature wills, night bids us rest."	
•	s Eve, with perfect beauty adorned:	
	d disposer! what thou bidst	635
	bey : so God ordains.	
" God is thy lav	v, thou mine: to know no more .	
	ppiest knowledge, and her praise.	
" With thee cor	versing I forget all time;	
" All seasons, 2	and their change,—all please alike.	640
" Sweet is the b	reath of morn, her rising sweet,	
	f earliest birds; pleasant the Sun,	
" When first on	this delightful land he spreads	
" His orient bea	ams, on herb, tree, fruit, and flower,	
" Glistering wit	h dew; fragrant the fertile Earth	645
" After soft sho	wers; and sweet the coming on	
" Of grateful E	vening mild; then silent Night,	
" With this her	solemn bird, and this fair Moon,	
	gems of Heaven, her starry train.	
1 Manuring,—cult of the word as borre	ivation, tillage by manual labour; the original owed from the French " manœuvrer."	sense

of the word as borrowed from the French "manœuvrer."

2 All seasons,—meaning the successive parts of the day; morning, evening, night.

³ Her solems bird,—the nightingale—styled by Milton elsewhere "most musical, most melancholy."—Il Penseroso, 1. 62.

"But neither breath of Morn, when she ascends "With charm of earliest birds; nor rising Sun "On this delightful land; nor herb, fruit, flower, "Glistering with dew; nor fragrance after showers; "Nor grateful Evening mild; nor silent Night,	6 50
"With this her solemn bird; nor walk by Moon,	6 55
"Or glittering starlight, without thee is sweet.1	
"But wherefore all night long shine these! for whom	
"This glorious sight, when sleep hath shut all eyes?"	
To whom our general ancestor replied:	
	660
"Those have their course to finish, round the Earth,	
"By morrow evening; and from land to land	
" In order, though to nations yet unborn,	
" Ministering light prepared, they set and rise;	
"Lest total Darkness should by night regain	6 65
"Her old possession, and extinguish life	
"In Nature and all things; which these soft fires	
" Not only enlighten, but, with kindly heat	
"Of various influence, foment and warm,	
"Temper or nourish; or in part shed down	670
"Their stellar virtue on all kinds that grow	
"On earth, made hereby apter to receive	
" Perfection from the sun's more potent ray.	
"These then, though unbeheld in deep of night,	
"Shine not in vain; nor think, though men were none,	675
"That Heaven would want spectators, God want praise	se :
" Millions of spiritual creatures walk the earth	
"Unseen, both when we wake, and when we sleep;	
" All these, with ceaseless praise, his works behold	
"Both day and night. How often from the steep	680
" Of echoing hill or thicket have we heard	
"Celestial voices, to the midnight air	

¹ There is no piece of descriptive poetry in our language more justly admired than this, both for the pleasing variety of images introduced, and their sweet repetition. The style is pastoral, but it as much excels the ordinary poetry of that class, as the scene is above an ordinary field or neadow. Addison.

" (Sole, or responsive each to other's note.) "Singing their great Creator! Oft in bands "While they keep watch, or nightly rounding walk, 685 "With heavenly touch of instrumental sounds, "In full harmonic number joined their songs " Divide the night, and lift our thoughts to Heaven." Thus talking, hand in hand alone they passed On to their blissful bower: it was a place 690 Chosen by the sovereign Planter, when he framed All things to Man's delightful use: the roof. Of thickest covert, was inwoven shade, Laurel and myrtle, and what higher grew Of firm and fragrant leaf: on either side 695 Acanthus,1 and each odorous bushy shrub, Fenced up the verdant wall: each beauteous flower. Iris all hues, roses, and jessamine, Reared high their flourished heads between, and wrought Mosaic: under foot the violet. 700 Crocus, and hyacinth, with rich inlay Broidered the ground, more coloured than with stone Of costliest emblem: other creature here. Bird, beast, insect, or worm, dust enter none; Such was their awe of man. In shadier bower, 705 More sacred and sequestered, though but feigned. Pan4 or Sylvanus never slept; nor Nymph Nor Faunus haunted. Here, in close recess, With flowers, garlands, and sweet-smelling herbs.

¹ Acanthus,—a prickly plant, with showy flowers; supposed to have suggested the ornamental Acanthus-leaf of ancient architecture.

² Mosaic:—a kind of work in which small fragments of stone, of different colours, are placed on a common ground, in imitation of embroidery. It is called mosaic from the ital, "mosaico," "musaico," indicating its elegance, as being connected with the muses not less than poetry or painting.
2 Of costliest emblem.—the word used in the Greek sense of "inlay."

³ Of costliest emblem,—the word used in the Greek sense of "inlay," insertion;" Inlaid work being another term for mosaic.

⁴ Pan,—the god of shepherds. Sylvanus,—the god of woods. Nymph,—a general name of a class of inferior goddesses who were supposed to frequent the mountains, forests, or waters; having different names assigned according to their place of residence. Faunus,—the god of husbandmen, commonly represented as in appearance partly a man, and partly a goat.

Espoused Eve decked first her nuptial bed; And heavenly quires the hymenean sung, What day the genial angel to our sire Brought her, in naked beauty more adorned,	710
More lovely, than Pandora, whom the gods Endowed with all their gifts;—and, O too like In sad event,—when, to the unwiser son Of Japhet brought by Hermes, she ensnared Mankind with her fair looks, to be avenged	715
On him who had stole Jove's authentic fire. Thus, at their shady lodge arrived, both stood, Both turned, and under open sky adored The God that made both sky, air, earth, and Heaven, Which they beheld, the moon's resplendent globe,	720
And starry pole: "Thou also madests the night, "Maker Omnipotent, and thou the day, "Which we, in our appointed work employed, "Have finished, happy in our mutual help "And mutual love,—the crown of all our bliss	725
"Ordained by thee,—and this delicious place, "For us too large, where thy abundance wants "Partakers, and uncropt falls to the ground. "But thou hast promised from us two a race	730
"To fill the earth, who shall with us extol "Thy goodness infinite, both when we wake, "And when we seek, as now, thy gift of sleep." This said unanimous, and other rites Observing none, but adoration pure Which God likes best, into their inmost bower	735

¹ Pandora,—The story is, that Prometheus stole fire from Heaven. Jupiter took vengeance by sending him Pandora (meaning all gifts), so called because all the gods had contributed their gifts to make her more charming. She was brought by Mercury (Hermes); Prometheus distrusted the gift, and refused it; but his brother Epimetheus, the unwiser son of Japhet, received her. His idle curiosity induced him to open the box which she carried with her, from which a crowd of evils were let loose on the earth. Unwiser—used in the classical manner for "not so wise as he ought to have been."

² Thou also madest.—This sudden introduction of a speech where it was not expected, has been much admired as a great beauty.

Handed they went; and, eased the putting off1	
These troublesome disguises which we wear,	740
Straight side by side were laid; nor turned, I ween,	
Adam from his fair spouse, nor Eve the rites	
Mysterious of connubial love refused:	
Whatever hypocrites ² austerely talk	
Of purity, and place, and innocence,	745
Defaming as impure what God declares	
Pure, and commands to some, leaves free to all.	
Our Maker bids increase: who bids abstain	
But our destroyer, foe to God and Man?	
Hail, wedded love! mysterious ³ law, true source	750
Of human offspring; sole propriety	
In Paradise, of all things common else!	
By thee adulterous lust was driven from men	
Among the bestial herds to range: by thee,	
Founded in reason, loyal, just, and pure,	755
Relations dear, and all the charities 4	
Of father, son, and brother, first were known.	
Far be it, that I should write thee sin or blame,	
Or think thee unbefitting holiest place;	
Perpetual fountain of domestic sweets!	760
Whose bed is undefiled and chaste pronounced,	
Present, or past, as saints and patriarchs used.	
Here Love his golden shafts employs,6 here lights	
His constant lamp, and waves his purple wings;	
Reigns here and revels: not in the bought smile	765

¹ And eased the putting off,—being exempt from the necessity of putting

² Hypocrites,—who, on pretence of greater purity and perfection, decry marriages. This doctrine Milton ascribes to the Devil, in allusion to 1 Tim. iv. 1-3.

³ Mysterious,—involving a mystery besides the plain precept. Compare Ephes. v. 32. Sole propriety...of all things,—the only exclusive right among all things common.

⁴ All the charities,—all the endearing ties of social relations in families and communities.

⁵ See Heb. xiii. 4.

⁶ Here Love his golden shafts employs,—Cupid, the miniature divinity, who was fabled to inspire love, was said to employ a sharp-pointed golden arrow for that purpose, and a leaden blunt one to expel it.

Of harlots,—loveless, joyless, unendeared,
Casual fruition,—nor in court-amours,
Mixed dance, or wanton mask, or midnight ball,
Or serenade,¹ which the starved lover sings
To his proud fair,—best quitted with disdain,
These, lulled by nightingales, embracing slept;
And on their naked limbs the flowery roof
Showered roses, which the morn repaired. Sleep on,
Blest pair! and, O, yet happiest if ye seek
No happier state, and know to know no more!
Now had night measured with her shadowy cone³
Half way up hill this vast sublunar vault;

Now had night measured with her shadowy cone³
Half way up hill this vast sublunar vault;
And from their ivory port the Cherubim,
Forth issuing at the accustomed hour, stood armed
To their night-watches in warlike parade;
When Gabriel to his next in power thus spake:

- "Uzziel! half these draw off, and coast the south
 "With strictest watch; these other wheel the north:
 "Our circuit meets full west." As flame they part,
 Half wheeling to the shield, half to the spear.
 From these two strong and subtle spirits he called
 That near him stood, and gave them thus in charge:
- "Ithuriel and Zephon! " with winged speed
 "Search through this garden, leave unsearched no nook;

¹ Serenade,—from the serene cold nights on which lovers in Italy play and sing their serenades before the windows of their beloved objects.

² Now had night measured with her shadowy cone, &c.—The earth's shadow, being in form a cone, exactly opposite the sun, must raise its point in proportion as the sun sinks: at midnight it must be highest, pointing to the sun's place at mid-day; half-way to this, will, supposing the days and nights to be of equal length, be the middle space between six and twelve o'clock, i.e. nine o'clock, when the first millitary watch, according to the custom of the Roman camp, went on duty.

⁸ Uzziel,-meaning "the strength of God."

⁴ As flame they part, — indicating at once the rapidity of their movement, and the splendour of their armour. Compare Ps. civ. 4.

⁵ Shield and spear,—terms borrowed from military usage; elegantly employed to denote the left hand and the right.

⁶ Ithuriel and Zephon,—names descriptive of their offices; the former meaning "the discovery of God"—the latter, "secret," or "searcher of secrets."

" But chiefly where those two fair creatures lodge,	790
"Now laid perhaps asleep, secure of harm,1	
"This evening from the sun's decline arrived,	
"Who tells of some infernal spirit seen	
"Hitherward bent, (who could have thought?) escap-	ed
"The bars of Hell, on errand bad, no doubt:	795
" Such, where ye find, seize fast, and hither bring."	
So saying, on he led his radiant files,	
Dazzling the moon; these to the bower direct	
In search of whom they sought: him there they foun	ıd,
Squat like a toad, close at the ear of Eve,	800
Assaying, by his devilish art, to reach	
The organs of her fancy, and with them forge	
Illusions, as he lists, phantasms, and dreams;	
Or if,2 inspiring venom, he might taint	
The animal spirits, that from pure blood arise,	805
Like gentle breaths from rivers pure; thence raise,3	
At least, distempered, discontented thoughts,	
Vain thoughts, vain aims, inordinate desires,	
Blown up with high conceits engendering pride.	
Him thus intent Ithuriel with his spear	810
Touched lightly; (for no falsehood can endure	
Touch of celestial temper, but returns	
Of force to its own likeness:) up he starts	
Discovered and surprised. As, when a spark	
Lights on a heap of nitrous powder, laid	815
Fit for the tun, some magazine to store	
Against a rumoured war, the smutty grain,	
With sudden blaze diffused, inflames the air;	
So started up, in his own shape, the fiend.	
Back stepped those two fair angels, half amazed	820
So sudden to behold the grisly king;	
Yet thus, unmoved with fear, accost him soon:	

¹ Secure of harm,—having no fear of it.

² Or if,—L.e. assaying if he might taint: the construction being changed.

³ Thence raise, &c.—Trying, by tainting the animal spirits, to raise at

^{*} Thence raise, &c.—Trying, by tainting the animal spirits, to raise a least distempered thoughts, if not thoroughly wicked ones.

⁴ Fit for the tun, - ready for sending off in a tun, or barrel.

"And boldly venture to whatever place	
"Farthest from pain, where thou mightst hope to che	ange
"Torment with ease, and soonest recompense "Doles with delight; which in this place I sought:—	
	- 895
"To thee no reason, who knowst only good,	030
"But evil hast not tried.—And wilt object "His will who bounds us! Let him surer bar	
"His iron gates, if he intends our stay	
"In that dark durance! thus much what was asked.	~~~
"The rest is true; they found me where they say;	900
"But that implies not violence or harm."	
Thus he in scorn. The warlike angel moved	
Disdainfully, half smiling, thus replied:	
"O loss of one in Heaven to judge of wise,"	
"Since Satan fell, whom folly overthrew!	905
"And now returns him, from his prison scaped,	
"Gravely in doubt whether to hold them wise	
"Or not, who ask what boldness brought him hither,	
"Unlicensed, from his bounds in Hell prescribed:	
"So wise he judges it to fly from pain	910
" However, and to scape his punishment.	
"So judge thou still, presumptuous! till the wrath,	
"Which thou incurr'st by flying, meet thy flight	
"Sevenfold, and scourge that wisdom back to Hell,	
"Which taught thee yet no better, that no pain	915
"Can equal anger infinite provoked.	
"But wherefore thou alone! wherefore with thee	
"Came not all Hell broke loose! Is pain to them	
"Less pain—less to be fled; or thou than they	
" Less hardy to endure! Courageous chief!	920
"The first in flight from pain! hadst thou alleged	
"To thy deserted host this cause of flight,	
"Thou surely hadst not come sole fugitive."	
——————————————————————————————————————	

¹ To change torment with ease, -a Latin idiom, instead of the English "for ease."

² Dole, -grief, affliction.

² To thee no reason,—a Latinism for "Thou hast no reason," of this kind.

⁴ Durance, -imprisonment

⁵ To judge of wise, -to judge of what is wise.

To which the fiend thus answered, frowning stern	ι:
Not that I less endure, or shrink from pain,	92
Insulting angel! well thou knowest I stood	
Thy fiercest,1 when, in battle, to thy aid,	
The blasting volleyed thunder made all speed	
And seconded thy else not dreaded spear.	
But still thy words at random, as before,	930
Argue thy inexperience, what behoves,	
From hard assays and ill successes past,	
A faithful leader,—not to hazard all,	
Through ways of danger, by himself untried:	
" I therefore, I alone, first undertook	93
"To wing the desolate abyss, and spy	
"This new-created world, whereof in Hell	
" Fame is not silent; here in hope to find	
"Better abode, and my afflicted powers	
"To settle here on earth, or in mid air;	940
"Though, for possession, put to try once more	
"What thou, and thy gay legions, dare against;	
"Whose easier business were to serve their Lord	
"High up in Heaven, with songs to hymn his throne	,
"And practised distances to cringe," not fight."	94
To whom the warrior angel soon replied:	
"To say and straight unsay, pretending first	
"Wise to fly pain, professing next the spy,	
"Argues no leader, but a liar traced,	
"Satan! and couldst thou faithful add! O name,	950
"O sacred name of faithfulness profaned!	
"Faithful to whom! to thy rebellious crew!	
"Army of fiends, fit body to fit head!	
" Was this your discipline and faith engaged-	
"Your military obedience, to dissolve	958
"Allegiance to the acknowledged Power supreme!	

¹ Thy flercest,- onset, or attack; the adjective being used, as in Latin, without a substantive, see l. 904, &c.

² And practised distances to cringe,—i. e. at practised distances.

Faithful, -- Gabriel scorns the idea of Satan arrogating to himself the quality of "faithfulness," in 1. 933.

" And thou, sly hypocrite, who now wouldst seem	
"Patron of liberty! who more than thou	
"Once fawned, and cringed, and servilely adored	
"Heaven's awful Monarch? wherefore, but in hope	960
"To dispossess him, and thyself to reign?	
"But mark what I arreed thee now; Avaunt!	
"Fly thither whence thou fledst! if, from this hour,	
"Within these hallowed limits thou appear,	
" Back to the infernal pit I drag thee chained,	965
"And seal thee so, as henceforth not to scorn	
"The facile gates of Hell too slightly barred."	
So threatened he: but Satan to no threats	
Gave heed, but waxing more in rage replied:	
"Then, when I am thy captive, talk of chains,	970

"Proud limitary Cherub! but ere then

"Far heavier load thyself expect to feel

" From my prevailing arm; though Heaven's King

"Ride on thy wings, and thou with thy compeers,

"Used to the yoke, draw'st his triumphant wheels 978

"In progress through the road of Heaven star-paved."
While thus he spake, the angelic squadron bright

Turned fiery red, sharpening in mooned horns
Their phalanx, and began to hem him round
With ported spears; as thick as when a field
Of Ceres, ripe for harvest, waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan, slarmed,

¹ Arreed,—areed or aread, a Saxon word meaning, doom, decree, appoint, advise.

² Compare Rev. xx. 3, to which Milton seems to allude.

⁸ Limitary,—sneering at his presuming to limit Satan; alluding to 1. 964; or in contempt of his office of guarding the frontiers as a mean

⁴ Though Heaven's King ride on thy wings.—Compare Pa. xviii. 10; Ezek. x. 18, 19; xi. 22.

⁵ Phalanx,-See note on b. i. l. 550.

⁶ Ported spears, - i. e. directed against their assailants.

⁷ Ceres, - See before, line 271.

Collecting all his might, dilated stood, Like Teneriff1 or Atlas,1 unremoved: His stature reached the sky, and on his crest Sat horror plumed; nor wanted in his grasp What seemed both spear and shield. Now dreadful deeds 990 Might have ensued; nor only Paradise. In this commotion, but the starry cope⁸ Of heaven perhaps, or all the elements At least, had gone to wrack, disturbed and torn With violence of this conflict; had not soon 995 The Eternal, to prevent such horrid fray, Hung forth in Heaven his golden scales, yet seen Betwixt Astrea and the Scorpion sign, Wherein all things created first he weighed.4 The pendulous round earth, with balanced air 1000 In counterpoise; now, ponders all events, Battles, and realms: in these he put two weights, The sequel each of parting and of fight: The latter quick upflew and kicked the beam; Which Gabriel spying, thus bespake the fiend: 1005 "Satan! I know thy strength, and thou know'st mine; " Neither our own, but given: what folly then "To boast what arms can do! since thine no more Than Heaven permits, nor mine, though doubled now "To trample thee as mire: for proof look up. 1010

" And read thy lot in you celestial sign;

¹ Like Teneriff,—a lofty peak in the island of that name, 12,182 feet in height. Allas,—a mountain range in North Africa, rising to the height of 11,400 feet: like these Satan stood lofty, dilated and unremoved,—i.e. firm.

² Sat Horror plumed,—by a sublime personification, Horror is described as the crest of Satan's helmet.

³ Starry cope, -arch, concave, roof.

⁴ This sublime imagery of the creation at first, and all events since, being weighed as in balances, gives an exalted idea of Providence, and is founded on Scripture usage; see Isa xl. 12; 1 Sam. il. 3; Job xxviil. 25; xxxvii. 16; Prov. xvl. 2; Daniel v. 27. Milton poetically justifies this idea, by referring to the constellation "Libra" or the scales, one of the twelve signs of the Zodiac, situated between Astrona, or the Virgin, and the Scorpion—two other of these signs.

"Where thou art weighed, and shown how light, how weak,

"If thou resist." The fiend looked up, and knew His mounted scale aloft: nor more; but fled Murmuring, and with him fled the shades of night. 1015

BOOK V.

THE ARGUMENT.

MORNING approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: they come forth to their day-labours: their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a scraph, who in argument dissuades and opposes him, then forsakes him.

Now Morn, her rosy steps in the eastern clime Advancing, sowed the earth with orient pearl, When Adam waked, so customed; for his sleep Was airy-light, from pure digestion bred, And temperate vapours bland, which the only sound Of leaves and fuming rills, Aurora's fan,¹

¹ Aurora's fun.—Aurora was the divinity supposed to bring in the dawn of day: the gentle breezes, putting the leaves in motion, are compared by Milton to her fun.

Lightly dispersed, and the shrill matin song	
Of birds on every bough: so much the more	
His wonder was to find unwakened Eve,1	
With tresses discomposed, and glowing cheek,	10
As through unquiet rest: he, on his side	
Leaning half-raised, with looks of cordial love	
Hung over her enamoured, and beheld	
Beauty, which, whether waking or asleep,	
Shot forth peculiar graces; then, with voice	15
Mild as when Zephyrus ² on Flora breathes,	
Her hand soft touching, whispered thus: "Awake,	
"My fairest, my espoused, my latest found,	
"Heaven's last, best gift, my ever new delight!	
* Awake; the morning shines, and the fresh field	20
" Calls us; we lose the prime, to mark how spring	
"Our tended plants,—how blows the citron grove,—	
"What drops the myrrh, and what the balmy reed,-	
" How nature paints her colours,—how the bee	
Esits on the bloom extracting liquid sweet."2	25
Such whispering waked her, but with startled eye	
On Adam; whom embracing, thus she spake:	
"O sole in whom my thoughts find all repose,	
"My glory, my perfection! glad I see	
Thy face, and morn returned; for I this night	3 0
" (Such night till this I never passed) have dreamed,	
" (If dreamed,) not, as I oft am wont, of thee,	
"Works of day past, or morrow's next design;	
"But of offence and trouble, which my mind	
"Knew never till this irksome night. Methought,	3 5
"Close at mine ear, one called me forth to walk	
With gentle voice; I thought it thine: it said,	

¹ The unusual discomposure in Eve's locks, is brought out here as the result of Satan's practising on her as she lay asleep, b. iv. l. 800, &c.

² Zephyrus,—the soft west wind. Flora,—the goddess of flowers—or her treasures in their expanded blossoma.

² Compare Song of Solomon ii. 10, &c., vii. 11, 12. Prime,—the finest, best part of the day.

⁴ With startled eye on Adam,—On awakening, Adam caught her eye, and the sight of him startled her after her dream.

" Why sleep'st thou, Eve! now is the pleasant time." The cool, the silent, save where silence yields	-
"To the night-warbling bird, that now awake	40
"Tunes sweetest his love-laboured song; now reigns	
"Full-orbed the Moon, and with more pleasing light	
"Shadowy sets off the face of things; in vain,	
"If none regard: Heaven wakes with all his eyes,	
"Whom to behold but thee, Nature's desire!	45
"In whose sight all things joy, with ravishment	
"Attracted by thy beauty still to gaze.'	
"I rose, as at thy call, but found thee not;	
"To find thee I directed then my walk;	
"And on, methought, alone I passed through ways	50
"That brought me on a sudden to the tree	
"Of interdicted knowledge: fair it seemed,—	
"Much fairer to my fancy than by day:	
"And, as I wondering looked, beside it stood	
"One shaped and winged like one of those from Heaver	1 55
"By us oft seen; his dewy locks distilled	
"Ambrosia: on that tree he also gazed:	
"And, 'O fair plant,' said he, 'with fruit surcharged!	
"Deigns none to ease thy load, and taste thy sweet,	
"Nor God, nor Man! is knowledge so despised!	60
"Or envy, or what reserve, forbids to taste!	'
"Forbid who will, none shall from me withhold	
"Longer thy offered good; why else set here?"	
"This said, he paused not, but with venturous arm	
"He plucked,—he tasted; me damp horror chilled	65
"At such bold words vouched with a deed so bold:	
"But he thus, overjoyed: 'O fruit divine!	
"Sweet of thyself, but much more sweet thus cropt!	
" Forbidden here, it seems, as only fit	
"For gods, yet able to make gods of men:	70

¹ Nature's desire, - Desire, put for the object of desire, by a Latin idiom.

² Ambrosia:—though the imaginary food of the gods, is used poetically to signify anything peculiarly pleasing to smell or taste.

³ Reserve or envy, or what reserve forbids,—Does envy forbid? or what reserve, caution, or restraint forbids to taste.

⁴ Vouched, -confirmed, backed, supported.

BOOK V.]	PARADISE LOST.	145	
" And why not gods	s of men, since good, the more		
, ,	ore abundant grows,		
	paired, but honoured more!		
	ure, fair angelic Eve,		
" Partake thou also	; happy though thou art,	75	
	st be, worthier canst not be:	• -	
	henceforth among the gods		
	; not to earth confined,		
	the air, as we, sometimes		
" Ascend to Heaven	by merit thine, and see	80	
	s live there, and such live thou!		
"So saying he drew	nigh, and to me held,—		
	h,—of that same fruit held part		
	cked: the pleasant savoury smell	l	
	etite, that I, methought,	85	
	e. Forthwith up to the clouds		
"With him I flew, a	and underneath beheld		
"The earth outstre	tched immense,—a prospect wide		
a And various,—wo	ndering at my flight and change		
"To this high exalt		90	
" My guide was gon	e; and I, methought, sunk down	•	
" And fell asleep : l	out, O, how glad I waked	•	
"To find this but a	dream!" Thus Eve her night		
Related, and thus A			
	yself, and dearer half!	95	
	thoughts this night in sleep		
" Affects me equally			
"This uncouth dres	m,—of evil sprung, I fear:		
"Yet evil whence!	in thee can harbour none,		
	it know, that in the soul	100	
" Are many lesser fa	aculties, that serve		
" Reason as chief;	among these Fancy next		
" Her office holds;	of all external things,		
"Which the five wa	tchful senses represent,		
" She forms imagina	105		
"Which Reason joining, or disjoining, frames			
"All what we affirm, or what deny, and call			
	opinion; then retires		
	• '	-	

"Into her private cell, when nature rests. "Oft in her absence mimic Fancy wakes "To imitate her; but, misjoining shapes, "Wild work produces oft, and most in dreams, "Ill matching words and deeds long past or late. "Some such resemblances, methinks, I find "Of our last evening's talk in this thy dream, "But with addition strange; yet be not sad: "Evil into the mind of God¹ or Man	110 115
"May come and go, so unapproved; and leave "No spot or blame behind: which gives me hope "That what in sleep thou didst abhor to dream, "Waking thou never wilt consent to do. "Be not disheartened then; nor cloud those looks,	120
"That wont to be more cheerful and serene "Than when fair Morning first smiles on the world: "And let us to our fresh employments rise, "Among the groves, the fountains, and the flowers, "That open now their choicest bosomed smells, "Reserved from night, and kept for thee in store."	125
So cheered he his fair spouse, and she was cheered But silently a gentle tear let fall From either eye, and wiped them with her hair: Two other precious drops, that ready stood,	; 130
Each in their crystal sluice, he, ere they fell, Kissed, as the gracious signs of sweet remorse, And pious awe that feared to have offended. So all was cleared, and to the field they haste. But first, from under shady arborous 3 roof	135
Soon as they forth were come to open sight Of day-spring, and the Sun, who, scarce uprisen, With wheels yet hovering o'er the ocean-brim, Shot parallel to the earth his dewy ray, Discovering in wide landskip all the east	140

t Evil into the mind of God,—i. e. into the mind of angel; See James i. 13; John z. 35; and lines 60 and 70.

Bosomed,—carefully treasured up.

Arborous,—formed by the over-arching branches of trees.

Of Paradise, and Eden's happy plains,
Lowly they bowed adoring; and began
Their orisons, each morning duly paid 145
In various style: for neither various style,
Nor holy rapture wanted they to praise
Their maker, in fit strains pronounced, or sung,
Unmeditated; such prompt eloquence
Flowed from their lips, in prose or numerous verse;—150
More tunable than needed lute or harp
To add more sweetness;—and they thus began:
"These are thy glorious works, Parent of good!1
"Almighty! Thine this universal frame,
"Thus wondrous fair; thyself how wondrous then! 155
"Unspeakable! who sitt'st above these heavens,
"To us invisible, or dimly seen
"In these thy lowest works; yet these declare
"Thy goodness beyond thought, and power divine.
"Speak, ye who best can tell, ye sons of light, 160
"Angels! for ye behold him, and with songs
And choral symphonies, day without night,3
"Circle his throne rejoicing:—ye in Heaven;
"On Earth join all ye creatures to extol
"Him first, him last, him midst, and without end! 165
"Fairest of stars! a last in the train of night.
" If better thou belong not to the dawn,-
"Sure pledge of day, that crown'st the smiling Morn
"With thy bright circlet;-praise him in thy sphere,
While day arises, that sweet hour of prime. 170
"Thou Sun! of this great world both eye and soul,
" Acknowledge him thy greater; sound his praise
" In thy eternal course, both when thou climb'st,
"And when high noon hast gained, and when thou fall'st.
"Moon! that now meet'st the orient Sun, now fliest, 175
"With the fixed stars,—fixed in their orb that flies;

1 153-308 A beautiful paraphrase on the 148th Psalm.

Day without night,—Compare l. 628, 645, vi. 8, and Rev. xxi. 25.
 Pairest of Stars!—The planet Venus. See note on b. iv. l. 605.

-~		
" In mys" " His pro	five other wandering fires! that move tic dance, not without song, resound tise, who out of darkness called up light	
" Of Nati	and ye elements! the eldest birth ure's womb, that in quaternion run ual circle, ² multiform, and mix ourish all things; let your ceaseless cha	180
" Vary to	o our great Maker still new praise.	
" From h	nists and exhalations! that now rise nill or streaming lake, dusky or gray, Sun paint your fleecy skirts with gold, our to the world's great Author rise;	185
" Wheth	er to deck with clouds the uncoloured s the thirsty earth with falling showers, or falling still advance his praise.	ky, 190
" Breath	praise, ye winds! that from four quarter e soft or loud; and wave your tops, ye p every plant, in sign of worship, wave.	-
" Four " Melodi	ntains! and ye that warble, as ye flow, ous murmurs, warbling tune his praise. voices, all ye living souls! ye birds,	195
" That si	inging up to Heaven-gate ascend, n your wings, and in your notes, his pra	ise.

[&]quot;Ye that in waters glide, and ye that walk "The earth, and stately tread, or lowly creep!

"Witness if I be silent, morn or even,
"To hill or valley, fountain or fresh shade,

"Made vocal by my song, and taught his praise.

¹ And ye five other wandering fires,—five other planets, Mercury, Mars, the Earth, Jupiter, and Saturn; being, with Venus (already mentioned), the planets known in Milton's age.

² In mystic dance, not without song,—alluding to Pythagoras' notion of the "music of the spheres," by which he may have understood the proportion, regularity, and harmony of the planetary motions. See 1.625, and note.

⁸ Ye elements... that in quaternion run, perpetual circle, — Fire, air, earth, and water, were anciently reckoned "elements," or simple bodies, out of which the world was formed. Some philosophers imagined that one element was continually changing into another thus "running perpetual circle," in quaternion, or fourfold change.

¹ Pampered boughs,—growing too hastily; from the French, "pampre," which means a luxuriant vine shoot, producing only superfluous leaves without grapes.

² To wed her elm,—in allusion to the practice in Italy of supporting vines by directing their tendrils to elms planted in vineyards for that purpose.

³ See the Book of Tobit in the Apocrypha.

⁴ Happiness in his power left free,—i. e., as if he had written, in the power of him left free," &c.

" Left to his own free will, his will though free. "Yet mutable; whence warn him to beware " He swerve not, too secure. Tell him withal " His danger, and from whom; what enemy, "Late fallen himself from Heaven, is plotting now 240 "The fall of others from like state of bliss; "By violence? no, for that shall be withstood; "But by deceit and lies: this let him know, " Lest, wilfully transgressing, he pretend "Surprisal, unadmonished, unforewarned." 245 So spake the Eternal Father, and fulfilled All justice: nor delayed the winged saint After his charge received; but from among Thousand celestial ardours,1 where he stood Veiled with his gorgeous wings, up springing light Flew through the midst of Heaven: the angelic quires, On each hand parting, to his speed gave way Through all the empyreal road; till, at the gate Of Heaven arrived, the gate self-opened wide On golden hinges turning, as, by work 255 Divine, the sovereign Architect had framed.² From hence (no cloud,3 or, to obstruct his sight, Star interposed), however small, he sees, Not unconform to other shining globes. Earth, and the garden of God, with cedars crowned 260 Above all hills: as, when by night the glass Of Galileo,4 less assured, observes

265

Imagined lands and regions in the Moon: Or pilot, from amidst the Cyclades, Delos, or Samos, first appearing, kens

¹ Ardours,—a translation of the Hebrew "Seraphim," so called on account of their dazzling brightness, or fervent zeal.

² The beautiful contrast between this passage and the description of the gates of Heli, b. ii. i. 879-883, should not be overlooked.

³ From hence no cloud, &c.,—according to a Latin construction, "no cloud or star being interposed."

⁴ Galileo,—the first who used the telescope for astronomical observation, was visited by Milton. The Cyclades; a somewhat circular group of islands in the Grecian Archipelago, in the centre of which was Delos. Samos,—an island on the coast of Asia Minor, opposite to Ephesus. The pilot could

A cloudy spot. Down thither prone in flight He speeds, and through the vast ethereal sky Sails between worlds and worlds; with steady wing Now on the polar winds; then, with quick fan Winnows the buxom 1 air; till, within soar 270 Of towering eagles, to all the fowls he seems A phonix, gazed by all as that sole bird.3 When, to enshrine his relic in the Sun's Bright temple, to Egyptian Thebes he flies. At once on the eastern cliff of Paradise 275 He lights, and to his proper shape? returns, A Seraph winged: six wings4 he wore, to shape His lineaments divine: the pair that clad Each shoulder broad came mantling o'er his breast With regal ornament; the middle pair 280 Girt like a starry zone his waist, and round Skirted his loins and thighs with downy gold, And colours dipped in Heaven; the third his feet Shadowed from either heel with feathered mail.5 Sky-tinctured grain.6 Like Maia's son7 he stood, 285

not discern these at the first glimpse from a cloudy spot, but Raphael saw the earth clearly.

1 Buxom,-yielding, elastic; Anglo-Saxon bugan, to bend, yield.

4 Compare Isa. vi. 2.

⁵ Feathered mail,—the cost o mail, worn to protect the body of a soldier, was either formed of iron rings worked into each other; or of thin plates of metal laid over one another, like the feathers of a bird.

Sky-tinctured grain,—the fibres or component parts of that mail were dyed of a sky colour: the colour intimately combined with them, as in the grain, or component particles, and hence unfading.

Like Maia's son, -Mercury, the fabled messenger of the gods. Homer,

² A phonix, gazed by all, as that sole bird, &c.—When Raphael had reached the highest limits of the eagle's flight, he seemed to the other birds a phonix. This was a fabulous bird of rare size and beauty, of which only a solitary individual existed at one time—hence called "that sole bird." It was said to live five hundred years, at the end of which period it built for itself a funeral pile of fragrant wood and gums; having placed itself on this pile, which was then kindled by the heat of the sun, the sole bird was consumed in the flames. Another phonix then arose from the ashes of its predecessor, and carried the relics to Thebes, the capital of Upper Egypt, to be deposited in the temple of the Sun, the other birds gazing on him in his flight.

⁸ To his proper shape,—appears what he really was, being deemed at a distance a phoenix.

And shook his plumes, that heavenly fragrance filled The circuit wide. Straight knew him all the bands Of angels under watch; and to his state, And to his message high, in honour rise; For on some message high they guessed him bound. 290 Their glittering tents he passed, and now is come Into the blissful field, through groves of myrrh, And flowering odours, cassia, nard, and balm,-A wilderness of sweets! for Nature here Wantoned as in her prime, and played at will 295 Her virgin fancies, pouring forth more sweet, Wild above rule or art, enormous bliss! Him through the spicy forest onward come Adam discerned, as in the door he sat1 Of his cool bower, while now the mounted Sun 300 Shot down direct his fervid rays, to warm Earth's inmost womb ;--more warmth than Adam needs: And Eve within, due at her hour, prepared For dinner savoury fruits, of taste to please 305 True appetite, and not disrelish thirst Of nectarous draughts between, from milky stream, Berry, or grape: to whom thus Adam called: " Haste hither, Eve! and, worth thy sight, behold, " Eastward among those trees, what glorious shape "Comes this way moving: (seems another morn? "Risen on mid-noon:) some great behest from Heaven

- "To us perhaps he brings, and will vouchsafe
- "This day to be our guest. But go with speed,
- " And, what thy stores contain, bring forth, and pour
- "Abundance, fit to honour and receive
- "Our heavenly stranger: well may we afford
- " Our givers their own gifts, and large bestow

and Virgil, have each produced an admired description of the descent of Mercury from Heaven to Earth on a mission of kindness to men, see Iliad xxiv. 339, &c., and Æneid iv. 238, &c., and compare with Milton's description of Raphael's descent, which commentators justly maintain to surpass the efforts of the ancient classics.

As in the door he sat, -like Abraham when visited by angels. Gen. xviii. 1.

² Seems another morn, i. e. another morn appears risen, &c.

" From large bestowed, where nature multiplies "Her fertile growth, and by disburdening grows	
" More fruitful; which instructs us not to spare."	320
To whom thus Eve: " Adam, earth's hallowed mo	uld
"Of God inspired! small store will serve, where stor	
" All seasons, ripe for use hangs on the stalk;	-,
"Save what by frugal storing firmness gains	
"To nourish, and superfluous moist consumes:	325
"But I will haste, and from each bough and brake, 1	
"Each plant and juiciest gourd, will pluck such choice	e 2
"To entertain our angel-guest, as he	-
"Beholding shall confess, that here on Earth	
"God hath dispensed his bounties as in Heaven."	330
So saying, with dispatchful looks, in haste	•••
She turns, on hospitable thoughts intent;	
What choice to choose for delicacy best;	
What order, so contrived as not to mix	
Tastes, not well joined, inelegant; but bring	335
Taste after taste upheld with kindliest change:	•
Bestirs her then, and from each tender stalk,	
Whatever Earth, all-bearing mother, yields	
In India East or West, or middle shore,	
In Pontus or the Punic coast, or where	340
Alcinous reigned; fruit of all kinds, in coat	0.20
Rough, or smooth rind, or bearded husk, or shell,	
She gathers, tribute large, and on the board	
Heaps with unsparing hand: for drink the grape	
She crushes inoffensive must, and meaths	345
•	
From many a berry; and, from sweet kernels pressed	l

¹ Brake,—as used in the north of England denotes "fern," as braiken in the Scottish, and brachen in Swedish. Pearce interprets it here by "bush or shrub."

² Choice,—abundance to choose from.

³ Middle shore,—probably the countries bordering on the Mediterranean Sea: Pontus, a petty kingdom on the Black Sea, north of Asia Minor: Punic coast; the territory of Carthage in the north of Africa, opposite to Skilly: Alcinõus, a king of Pheacia (now the Island of Corfu), who patronized agriculture; and whose gardens are described by Homer in the Odyssey.

^{*} Must, — new wine; "inoffensive," because not intoxicating; "meaths," or "meada," sweet mild drinks.

She tempers dulcet creams; nor these to hold	
Wants her1 fit vessels pure; then strews the ground	
With rose, and odours from the shrub unfumed.2	
Meanwhile our primitive great sire, to meet	3 50
His godlike guest walks forth, without more train	
Accompanied than with his own complete	
Perfections: in himself was all his state,	
More solemn than the tedious pomp that waits	
On princes, when their rich retinue long	355
Of horses led, and grooms besmeared with gold,	
Dazzles the crowd, and sets them all agape.	
Nearer his presence, Adam, though not awed,	
Yet with submiss approach and reverence meek,	
As to a superior nature, bowing low,	360
Thus said: "Native of Heaven! for other place	
"None can, than Heaven, such glorious shape contain	n:
"Since, by descending from the thrones above,	•
"Those happy places thou hast deigned awhile	
"To want, and honour these; vouchsafe with us	365
"Two only, who yet by sovereign gift possess	
"This spacious ground, in yonder shady bower	
"To rest; and what the garden choicest bears	
"To sit and taste, till this meridian heat	
"Be over, and the sun more cool decline."	370
Whom thus the angelic Virtue answered mild:	-
"Adam! I therefore came; nor art thou such	
"Created, or such place hast here to dwell,	
" As may not oft invite, though spirits of Heaven,	
"To visit thee: lead on then where thy bower	375
"O'ershades; for these mid-hours, till evening rise,	
"I have at will." So to the sylvan lodge	
They came, that like Pomona's arbour smiled,	

¹ Wants her, -a foreign idiom for " are wanting to her."

² Unfumed:—its natural scent; not drawn forth by fumigation or burning.

³ Bemeared, —as if to indicate that too profuse a show even of gold was a disfigurement. A similar mode of expression is found in the classics.

⁴ The angelic Virtue,—See line 601, 772, and 840, where different orders of angels are mentioned, one of them called "Virtuca."

⁵ Pomona,—the goddess of fruit-trees.

With flowerets decked, and fragrant smells; but Eve, Undecked save with herself, more lovely fair 380 Than Wood-nymyh, or the fairest Goddess feigned Of three 1 that in Mount Ida naked strove, Stood to entertain her guest from Heaven; no veil She needed, virtue proof; 2 no thought infirm Altered her cheek. On whom the angel "Hail!" 385 Bestowed; the holy salutation used Long after to blest Mary, second Eve:8 "Hail, mother of mankind! whose fruitful womb "Shall fill the world more numerous with thy sons, "Than with these various fruits the trees of God 390 "Have heaped this table!"-Raised of grassy turf Their table was, and mossy seats had round; And on her ample square from side to side All autumn piled; though spring and autumn here Danced hand in hand. Awhile discourse they hold: 395 No fear lest dinner cool; when thus began Our author: "Heavenly stranger! please to taste "These bounties, which our Nourisher,-from whom "All perfect good, unmeasured out, descends,-"To us for food and for delight hath caused 400 "The earth to yield; unsavoury food, perhaps, "To spiritual natures; only this I know, "That one celestial Father gives to all." To whom the angel: "Therefore what he gives "(Whose praise be ever sung!) to Man, in part 405 "Spiritual, may of purest spirits be found "No ingrateful food: and food alike those pure "Intelligential substances require, " As doth your rational; and both contain

¹ The fairest Goddess feigned of three, &c.—alluding to the celebrated contest for pre-eminence in beauty, between Juno, Minerva, and Vonus, which Paris, the appointed judge, decided in favour of Venus.

² Virtue proof,—i.e. her virtue being [of] proof—able to resist temptation. Some editors read virtue-proof, understanding the veil to be proof, or evidence of the virtue of modesty, according to the customs of the East.

² See Luke i. 28.

⁴ Food, &c.—The mention of angels' food, Ps. lxxviii. 25, may have suggested this notion of angels eating.

	•
"Within them every lower faculty	410
" Of sense, whereby they hear, see, smell, touch,	taste,
"Tasting concoct, digest, assimilate,	
"And corporeal to incorporeal turn.	
" For know, whatever was created needs	
"To be sustained and fed: of elements	415
"The grosser feeds the purer; earth the sea;	
"Earth and the sea feed air; the air those fires	
"Ethereal, and as lowest first the Moon;	
"Whence, in her visage round, those spots, unp	urged
"Vapours, not yet into her substance turned.	420
"Nor doth the Moon no nourishment exhale	
" From her moist continent to higher orbs.	
"The Sun, that light imparts to all, receives	
" From all his alimental recompense	
"In humid exhalations, and at even	425
"Sups with the Ocean.1 Though in Heaven the	trees
"Of life ambrosial fruitage bear, and vines	
"Yield nectar; though from off the boughs each	morn
"We brush mellifluous dews, and find the groun	ıd
" Covered with pearly grain; yet God hath here	430
"Varied his bounty so with new delights,	
" As may compare with Heaven; and to taste	
"Think not I shall be nice." So down they sat,	
And to their viands fell; nor seemingly	
The angel, nor in mist,—the common gloss	435
Of theologians; -but with keen dispatch	

¹ Though Milton's philosophy, as expressed in the preceding lines, is discountenanced by modern discoveries, yet, as a poet, he must be allowed some license; and the license he has used, was by no means extravagant in the state of natural knowledge in his day.

Of real hunger, and concoctive heat4

² Trees of Life.—See Rev. xxii. 2. "vines," Matt. xxvl. 29. Mellifuous deux and pearly grain—allude to manna, which is compared to coriander seed, Exod. xvi. 14, 31.

² The common ploss of Theologians, &c.—In explaining such accounts of angels eating as in Gen. xviii. 19, several of the Fathers and ancient Doctors held that the angels only seemed to eat, founding their opinion on what the angel Raphael says in the book of Tobit, xii. 19, "all these days did I appear unto you, but I did neither eat nor drink, but you did see a vision."

⁴ Concoctive heat, -digestive heat.

To transubstantiate: what redounds, transpires Through spirits with ease; nor wonder, if, by fire Of sooty coal, the empiric alchemist Can turn, or holds it possible to turn, Metals of drossiest ore to perfect gold,	440
As from the mine. Meanwhile at table Eve	
Ministered naked, and their flowing cups	
With pleasant liquors crowned. O innocence	445
Deserving Paradise! if ever, then,—	
Then had the sons of God ⁸ excuse to have been	
Enamoured at that sight; but in those hearts	
Love unlibidinous reigned, nor jealousy	
Was understood, the injured lover's Hell.	450
Thus when with meats and drinks they had sufficed	1,
Not burdened nature, sudden mind arose	
In Adam, not to let the occasion pass,	
Given him by this great conference, to know	
Of things above his world, and of their being	455
Who dwell in Heaven, whose excellence he saw	
Transcend his own so far; whose radiant forms—	
Divine effulgence,4—whose high power, so far	
Exceeded human; and his wary speech	
Thus to the empyreal minister he framed:	460
"Inhabitant with God! now know I well	
"Thy favour, in this honour done to Man;	
"Under whose lowly roof thou hast vouchsafed	
"To enter, and these earthly fruits to taste;	
" Food not of angels, yet accepted so,	465
"As that more willingly thou couldst not seem	
" At Heaven's high feasts to have fed; yet what compar	re!"

¹ Nor wender,—Milton justifies his notion of the angel taking food, and turning it from corporeal to incorporeal, by referring to the notions and experiments of the alchemists. Empiric,—a person who makes experiments, at random, without just principles to guide him.

² Crowned,—filled brim-full, but so as not to run over.

³ Alluding to Gen. vi. 2. Some of the Rabbins vented the fabulous notion, that the prince of angels fell in consequence of becoming enamoured of Eve's transcendent beauty.

⁴ Divine effulgence,—their radiant forms were the effulgence of the Deity.

To whom the winged Hierarch replied: "O Adam! one Almighty is, from whom "All things proceed, and up to him return, "If not deprayed from good, created all "Such to perfection: one first matter all,	470
"Endued with various forms, various degrees "Of substance, and, in things that live, of life; "But more refined, more spiritous, and pure, "As nearer to him placed, or nearer tending "Each in their several active spheres assigned,	475
"Till body up to spirit work, in bounds "Proportioned to each kind. So, from the root "Springs lighter the green stalk; from thence leaves	the 480
"More airy; last, the bright consummate flower "Spirits odorous breathes: flowers and their fruit, "Man's nourishment, by gradual scale sublimed, "To vital spirits aspire, to animal,	40.
"To intellectual; give both life and sense, "Fancy and understanding: whence the soul "Reason receives; and reason is her being, "Discursive or intuitive: discourse	485
"Is oftest yours, the latter most is ours; "Differing but in degree, of kind the same. "Wonder not then, what God for you saw good "If I refuse not, but convert, as you, "To proper substance. Time may come, when men	490
"With angels may participate, and find "No inconvenient diet, nor too light fare: "And from these corporal nutriments, perhaps, "Your bodies may at last turn all to spirit,	495
"Improved by tract of time, and, winged, ascend Ethereal, as we; or may, at choice,	

¹ Discursive,—employing the process of argument. Discourse, the reasoning faculty; the power of comparing propositions, and, from this comparison, of drawing conclusions or consequences. Intuitive, discerning the truth of propositions immediately, without resorting to argumentation; the latter, L. e., intuitive reason.

² Tract of time, -a long course of time.

воок v.]	PARADISE LOST.	159
" If ye be found o	venly Paradises dwell, bedient, and retain,	500
"Unalterably firm	n, his love entire, you are. Meanwhile, enjoy	
	happiness this happy state	
	d, incapable of more."	505
•	patriarch of mankind replied:	
" O favourable sp	irit, propitious guest!	
	taught the way that might direct	
	and the scale of nature 8 set	
	circumference; whereon,	510
	on of created things,	
	y ascend to God. But say, at caution joined, 'If ye be found	
	n we want obedience then	
	bly his love desert,	515
· •	from the dust, and placed us here	0.0
	ost measure, of what bliss	
	can seek or apprehend?"	
To whom the	angel: "Son of Heaven and Earth!	
"Attend. That t	hou art happy, owe to God;	520
	nuest such, owe to thyself,	
	bedience; therein stand.	
	ution given thee; be advised.	
	perfect, not immutable;	***
	ade thee, but to persevere	525
	power; ordained thy will not overruled by fate	
"Inextricable, or		
	ervice he requires,	
	tated; such with him	53 0

1 Whose progeny you are.—Acts xvii. 28.

² Your fill,—an adverbial expression, erjoy fully, as much as you can.

The scale of nature, &c.—a striking illustration of the Divine infinity. Milton places one first, elementary, matter, as the centre of a range of circular steps, which carry us through the diversified forms of creature-existence to the wide circumference of what we can conceive. This leads us so far on our way to God: but how little way! for what circumference can bound our conceptions of HIM!

"Finds no acceptance, nor can find; for how "Can hearts, not free, be tried whether they serve "Willing or no, who will but what they must	
"By destiny, and can no other choose?	
"Myself, and all the angelic host, that stand 5	35
" In sight of God enthroned, our happy state	
"Hold, as you yours, while our obedience holds;	
"On other surety none: freely we serve,	
"Because we freely love, as in our will	
"To love or not; in this we stand or fall: 5	40
"And some are fallen-to disobedience fallen.	
"And so from Heaven to deepest Hell! O fall	
"From what high state of bliss, into what woe!"	
To whom our great progenitor: "Thy words	
•	45
"Divine instructor! I have heard, than when	
"Cherubic songs1 by night from neighbouring hills	
"Aëreal music send. Nor knew I not"	
"To be, both will and deed, created free:	
	50
"Our Maker, and obey him whose command	
"Single is yet so just," my constant thoughts	
"Assured me, and still assure: though what thou tell's	st
"Hath passed in Heaven, some doubt within me move;	
	55
"The full relation, which must needs be strange,	
"Worthy of sacred silence to be heard;	
"And we have yet large day; for scarce the Sun	
"Hath finished half his journey, and scarce begins	
• • • • • • • • • • • • • • • • • • • •	60
Thus Adam made request; and Raphael.	
After short pause assenting, thus began:	
TITAL DIGITA MINIO MODERNING MINIO DOCUM	_

¹ Cherubic songs, &c.—mentioned before, b. iv. 1. 680.

² Nor knew I not,—I well knew I was free both in will and deed.
3 Whose command single is yet so just,—the only command given to man, not to cat of the forbidden tree, from its justice, lays a further obligation on our obedience.

⁴ Sacred silence,—such as was required at the performance of religious rites. The phrase is classical.

•	
"High matter thou enjoin'st me, O prime of men!	
"Sad task and hard; for how shall I relate	
"To human sense the invisible exploits	565
"Of warring spirits! how, without remorse,	
"The ruin of so many, glorious once	
"And perfect while they stood? how, last, unfold	
"The secrets of another world, perhaps	
"Not lawful to reveal ! Yet, for thy good,	570
"This is dispensed; and what surmounts the reach	•••
"Of human sense, I shall delineate so,	
"By likening spiritual to corporal forms,	
" As may express them best; though what if Earth 1	
"Be but the shadow of Heaven, and things therein	
" Each to other like, more than on Earth is thought	
" As yet this world was not, and Chaos wild	
"Reigned where these Heavens now roll, where I now rests	larth
"Upon her centre poised; when, on a day,	
" (For time, though in eternity, applied	580
"To motion, measures all things durable	
"By present, past, and future,) on such day	
" As Heaven's great year brings forth," the empyreal	host
" Of angels, by imperial summons called,	
"Innumerable before the Almighty's throne	585

[&]quot;Forthwith, from all the ends of Heaven, appeared

[&]quot;Under their hierarchs in orders bright:

[&]quot;Ten thousand thousand ensigns high advanced,

[&]quot;Standards and gonfalons? 'twixt van and rear

¹ Though what if Earth, &c.—This suggestion of Milton by way of apology for the bold figures employed by him in describing the battles of the angels, should be kept in view by the reader, as the best answer to the cold objections of critics.

² On such day as Heaven's great year brings forth:—referring to Plato's great year of the Heavens, the revolution of all the spheres, bringing everything back to the point whence it set out at the commencement of their motion. The Empyreal host...by summons called,—The idea of this vast assembly may have been furnished to Milton by Job 1. 6, 1 Kings xxii. 19, and Dan. vii. 10.

³ Gonfalons,—ensigns or banners. The word is borrowed from the Italian, in which it is used to denote the Pope's standard, which was displayed with great pomp. In 592, 593, bear emblazed holy memorials, &c.;

Stream in the air, and for distinction serve	590
"Of hierarchies, of orders and degrees;	
"Or in their glittering tissues bear emblazed	
"Holy memorials, acts of zeal and love	
"Recorded eminent. Thus when in orbs	
" Of circuit inexpressible they stood,	595
"Orb within orb, the Father infinite,	
"By whom, in bliss imbosomed, sat the Son,	
" Amidst, as from a flaming mount, whose top	
"Brightness had made invisible, thus spake:1	
"' Hear, all ye angels, progeny of light,	600
"Thrones, Dominations, Princedoms, Virtues, Pow	ers !
" Hear my decree, which unrevoked shall stand:	
"This day I have begot whom I declare	
"My only Son, and on this holy hill	
" Him have anointed, whom ye now behold	605
"At my right hand; your head I him appoint;	
"And by myself have sworn, to him shall bow	
"All knees in Heaven, and shall confess him Lord.	•
"Under his great vicegerent reign abide	
"United, as one individual soul,	610
"For ever happy: him who disobeys,	•
"Me disobeys; breaks union; and that day,	
"Cast out from God, and blessed vision, falls	
"Into utter darkness, deep ingulfed, his place	
"Ordained without redemption, without end."	615

the poet may refer to what he had seen in Italy, in the processions on Saints' days, on which occasions the banners displayed an inscription, or painting, in remembrance of the miracles ascribed to them: or he may allude to the "well-devised shield," and curious banner of the various orders of knighthood, which, indeed, he mentions at b. vi. l. 84.

¹ Probably suggested by the account of the Divine presence on Mount Sinai, Exod. xix., though the circumstances were different.

² Thrones, Dominations, &c.—names of different orders of angels suggested by—"whether they be thrones or dominions, or principalities, or powers," Col. i. 16. Milton, with becoming caution, confines himself very much the phrases of Holy Scripture in regard to the sentiments and language he ascribes to the Supreme Being; and the reader may observe how much of this speech is borrowed from Holy Writ by comparing Pa. ii. 6, 7; Gen xxii 16; Isai. xiv. 23; Phil. ii. 10, 11; Heb. i. 5; Matt. x. 40; John v. 23; xii. 44, 45; Matt. vill. 12.

625

- " So spake the Omnipotent, and with his words
- " All seemed well pleased ;-all seemed, but were not all.
- "That day, as other solemn days, they spent
- "In song and dance about the sacred hill;
- " Mystical dance! which yonder starry sphere
- " Of planets, and of fixed, in all her wheels
- " Resembles nearest: mazes intricate.
- "Eccentric, intervolved, yet regular
- "Then most, when most irregular they seem;
- "And, in their motions, harmony divine¹
- "So smooths her charming tones, that God's own ear
- "Time of the charming tones, that God's Own Go
- "Listens delighted. Evening now approached;
- " (For we have also our evening and our morn,—
- " We ours for change delectable, not need;)
- "Forthwith from dance to sweet repast they turn 630
- " Desirous; all in circles, as they stood,
- "Tables are set, and on a sudden piled
- "With angels' food; and rubied nectar flows
- "In pearl, in diamond, and massy gold,
- " Fruit of delicious vines, the growth of Heaven. 635
- "On flowers reposed, and with fresh flowerets crowned,
- "They eat, they drink, and in communion sweet
- " Quaff immortality and joy," (secure
- " Of surfeit, where full measure only bounds
- " Excess,) before the all-bounteous King, who showered 640
- "With copious hand, rejoicing in their joy.
 - " Now when ambrosial night, with clouds exhaled
- " From that high mount of God, whence light and shade
- " Spring both, the face of brightest Heaven had changed
- "To grateful twilight, (for night comes not there 645

¹ Comp. Job xxxviii. 7. As before (line 178), there seems allusion to the Pythagorean doctrine of the "music of the spherea." Pythagoras supposed the heavenly bodies to be arranged at distances proportioned to the intervals of the diatonic scale, and imagined them to pursue their march to notes created by their own harmonious movements: but he maintained that this celestial concert, though loud and grand, is not audible to the feeble organs of man, but only to the goda.

² Quaff immortality and joy,-Ps. xvi. 11; xxxvi. 8, 9.

³ Ambrosial night,—refreshing by the sleep which it affords, as the food called ambrosia refreshed the immortals who used it.

675

- "In darker veil,) and roseate dews disposed
- "All but the unsleeping eyes of God1 to rest
- "Wide over all the plain, and wider far
- "Than all this globous earth in plain outspread,
- " (Such are the courts of God!) the angelic throng, 650
- "Dispersed in bands and files, their camp extend
- " By living streams among the trees of life,
- " Pavilions numberless! and sudden reared,
- "Celestial tabernacles where they slept
- " Fanned with cool winds; save those, who, in their course,
- " Melodious hymns about the sovran throne
- "Alternate all night long. But not so waked
- "Satan; (so call him now; his former name
- " Is heard no more in Heaven;) he, of the first,
- "If not the first archangel, great in power,
- "In favour, and pre-eminence, yet fraught
- "With envy against the Son of God,-that day
- " Honoured by his great Father, and proclaimed
- " Messiah, King anointed,—could not bear
- "Through pride that sight, and thought himself impaired.665
- " Deep malice thence conceiving, and disdain,
- soon as midnight brought on the dusky hour
- "Friendliest to sleep and silence, he resolved With all his legions to dislodge, and leave
- "Unworshipped, unobeyed, the throne supreme,— 670
- Contemptuous; and, his next subordinate?
- " Awakening, thus to him in secret spake:
 - " 'Sleep'st thou, companion dear? What sleep can close
- "Thy eyelids? and remember'st what decree
- "" Of yesterday, so late, hath passed the lips
- " Of Heaven's Almighty! Thou to me thy thoughts
- "Wast wont, I mine to thee was wont, to impart:
- "Both waking we were one; how then can now
- "Thy sleep dissent? New laws thou seest imposed;
- " New laws from him who reigns new minds may raise 680

¹ Unsleeping eyes of God,-Ps. cxxi. 4. Living streams, Rev. vii. 17.

² His next subordinate,—Beelzebub: whom Satan addresses first here, as he had done at the burning lake, b. i. l. 84.

"What doubtful may ensue: more in this place "To utter is not safe. Assemble thou "Of all those myriads which we lead the chief; "Tell them, that by command, 1 ere yet dim night "Her shadowy cloud withdraws, I am to haste, "And all who under me their banners wave, "Homeward, with flying march, where we possess "The quarters of the north; 2 there to prepare "Fit entertainment to receive our King, "The great Messiah, and his new commands; "Who speedily through all the hierarchies "Intends to pass triumphant, and give laws." "So spake the false archangel, and infused "Bad influence into the unwary breast
"Of all those myriads which we lead the chief; "Tell them, that by command, 1 ere yet dim night "Her shadowy cloud withdraws, I am to haste, "And all who under me their banners wave, "Homeward, with flying march, where we possess "The quarters of the north; 5 there to prepare "Fit entertainment to receive our King, "The great Messiah, and his new commands; "Who speedily through all the hierarchies "Intends to pass triumphant, and give laws." "So spake the false archangel, and infused
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"And all who under me their banners wave, "Homeward, with flying march, where we possess "The quarters of the north;" there to prepare "Fit entertainment to receive our King, 696 "The great Messiah, and his new commands; "Who speedily through all the hierarchies "Intends to pass triumphant, and give laws." "So spake the false archangel, and infused
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"The great Messiah, and his new commands; "Who speedily through all the hierarchies "Intends to pass triumphant, and give laws." "So spake the false archangel, and infused
"Who speedily through all the hierarchies "Intends to pass triumphant, and give laws." "So spake the false archangel, and infused
"Intends to pass triumphant, and give laws." "So spake the false archangel, and infused
"Of his associate: he together calls,
"Or several one by one, the regent powers,
"Under him regent; tells, as he was taught,
"That the Most High commanding, now ere night,-
"Now ere dim night had disencumbered Heaven, 700
"The great hierarchal standard was to move;
" Tells the suggested cause, and casts between
"Ambiguous words and jealousies, to sound
"Or taint integrity: but all obeyed
"The wonted signal, and superior voice 703
"Of their great potentate; for great indeed
"His name, and high was his degree in Heaven:
"His countenance, as the morning star that guides
"The starry flock, allured them; and with lies?
"Drew after him the third part of Heaven's host! 710

¹ Tell them that by command,—Satan begins his revolt with a lie. See John \forall iii. 44.

² Quarters of the north;—Suggested probably by Isa. xiv. 12; Jer. i. 14; iv. 6; vi. 1.

³ And with lies,—Some commentators supply the pronoun he, before the verb drew, but it has been suggerted that Satan's countenance, not revealing his base intentions, allured and deceived them as with lies. A similar construction occurs below, 711, 718: The Eternal Eye...thus said. "The Eye of the Eternal" being used by a figure for the Eternal himself. As to the extent of the revolt he occasioned, see Rev. xii. 3 4.

" Meanwhile the Eternal Eye, whose sight discern	18
"Abstrusest thoughts, from forth his holy mount,	
"And from within the golden lamps that burn	
"Nightly before him, saw without their light	
"Rebellion rising—saw in whom—how spread	715
"Among the sons of morn "-what multitudes	
"Were banded to oppose his high decree;	
"And, smiling, to his only Son thus said:	
" Son! thou in whom my glory I behold	
"In full resplendence, heir of all my might!"	720
" Nearly it now concerns us to be sure	
" Of our omnipotence; and with what arms	
"We mean to hold what anciently we claim	
"Of deity or empire: such a foe	
"Is rising, who intends to erect his throne	725
" Equal to ours, throughout the spacious north;	
"Nor so content, hath in his thought to try,	
"In battle, what our power is, or our right.	
"Let us advise, and to this hazard draw	
"With speed what force is left, and all employ	730
"In our defence; lest unawares we lose	
"This our high place, our sanctuary, our hill."	
"To whom the Son, with calm aspect and clear,	
"Lightning divine," ineffable, serene,	
"Made answer: 'Mighty Father! thou thy foes	735
"Justly hast in derision, and, secure,	
"Laugh'st at their vain designs, and tumults vain;	
"Matter to me of glory! whom their hate	
"Illustrates, when they see all regal power	
"Given me to quell their pride; and in event	740

¹ Golden lamps, -See Rev. iv. 5.

² The sons of morn.—Angela Lucifer is so called, Isa. xiv. 12. The term may allude to the early creation of the angels.

³ Smiling,—See Psalm ii. 4, and comp. 1. 736, 737.

⁴ See Heb. i. 2, 3.

⁶ Lightning divine,—In Dan. x. 6, and Matt. xxviii. 8, an angel's countenance is compared to lightning

⁶ Illustrates, - renders conspicuous, or illustrious.

W.T
"Know whether I be dexterous to subdue
"Thy rebels, or be found the worst in Heaven."
"So spake the Son: but Satan, with his powers,
"Far was advanced on winged speed; an host
"Innumerable as the stars of night, 745
"Or stars of morning-dew-drops, which the sun
"Impearls on every leaf and every flower.
"Regions they passed, the mighty regencies
" Of Seraphim, and Potentates, and Thrones,
"In their triple degrees; (regions to which 750
" All thy dominion, Adam, is no more
"Than what this garden is to all the earth.
"And all the sea, from one entire globose i
"Stretched into longitude;) which having past,
"At length into the limits of the north 755
"They came; and Satan to his royal seat,
"High on a hill, far blazing, as a mount
"Raised on a mount, with pyramids and towers
"From diamond quarries hewn, and rocks of gold;
"The palace of great Lucifer; (so call 760
"That structure in the dialect of men
"Interpreted,) which, not long after, he,
"Affecting all equality with God,
"In imitation of that mount whereon
"Messiah was declared in sight of Heaven, 765
"The Mountain of the Congregation's called;
"For thither he assembled all his train,
"Pretending so commanded, to consult
"About the great reception of their King
"Thither to come: and with calumnious art 770
"Of counterfeited truth thus held their ears:
" Thrones, Dominations, Princedoms, Virtues, Powers!
"If these magnific titles yet remain
"Not merely titular, since, by decree,

Globose,—globose body, globe; the adjective being employed for the substantive, according to classical usage.
 Mountain of the Congregation;—alluding to Isa, xiv. 13.

"Another now hath to himself engrossed	- 775
"All power, and us eclipsed, under the name	
"Of King annointed; for whom all this haste	
" Of midnight march, and hurried meeting here,	
"This only to consult, how we may best,	
"With what may be devised of honours new,	780
"Receive him coming to receive from us	•00
"Knee-tribute, yet unpaid—prostration vile!	
"Too much to One! but, double, how endured,	
"To One, and to his image now proclaimed!	
But what if better counsels might erect	785
"Our minds, and teach us to cast off this yoke !	100
"Will ye submit your necks, and choose to bend	
"The supple knee? Ye will not, if I trust	
"To know ye right, or if ye know yourselves	
"Natives and sons of Heaven, possessed before	790
"By none; and if not equal all, yet free—	
" Equally free; for orders and degrees	
"Jar' not with liberty, but well consist.	
"Who can in reason then, or right, assume	
" Monarchy over such as live by right	795
" His equals!—if in power and splendour less,	
"In freedom equal:—or can introduce	
"Law and edict on us, who without law	
Err not! much less, for this to be our Lord,	
"And look for adoration; to the abuse	800
" Of those imperial titles, which assert	
"Our being ordained to govern-not to serve!"	
"Thus far his bold discourse, without control,	
" Had audience; when, among the Seraphim,	
"Abdiel," than whom none with more zeal adored	805

¹ Jar,—disagree, a metaphor taken from music, to which philosophers and poets love to compare government.

² Much less for this to be our Lord.—The expression is elliptical and the construction irregular, as is natural to any speaker roused with indignation. The meaning must be filled up in some such way as this: "much less [is it fit] for this [newly raised authority] to be our Lord."

^{*} Abdiel,—The name means "Servant of God," as Milton indicates by describing his obedience and zeal.

"The Deity, and divine commands obeyed,
"Stood up, and in a flame of zeal severe
"The current of his fury thus opposed:
" O argument blasphémous, false, and proud!
"Words which no ear ever to hear in Heaven 810
"Expected, least of all from thee, ingrate,
"In place thyself so high above thy peers!
"Canst thou with impious obloquy condemn
"The just decree of God, pronounced and sworn,
"That to his only Son, by right endued 815
"With regal sceptre, every soul in Heaven
"Shall bend the knee, and in that honour due
"Confess him rightful King! Unjust, thou say'st,
"Flatly unjust, to bind with laws the free,
"And equal over equals to let reign, 820
"One over all with unsucceeded power.1
"Shalt thou give law to God?" shalt thou dispute
"With him the points of liberty, who made
"Thee what thou art, and formed the Powers of Heaven
"Such as he pleased, and circumscribed their being! 825
"Yet, by experience taught, we know how good,
"And of our good, and of our dignity,
"How provident he is—how far from thought
"To make us less; bent rather to exalt
"Our happy state, under one head more near 830
"United. But, to grant it thee unjust,
"That equal over equals monarch reign:
"Thyself, though great and glorious, dost thou count,
"Or all angelic nature joined in one,
" Equal to him, begotten Son? by whom,
"As by his word, the mighty Father made
"All things, even thee; and all the Spirits of Heaven
"By him created in their bright degrees;
"Crowned them with glory, and, to their glory, named

 ¹ Unsucceeded power,—kept always in his own hand, without any to share it by succession.
 2 Shalt thou give law to God?—See Rom. ix. 20.

"Thrones, Dominations, Princedoms, Virtues, Powers, "Essential Powers; nor by his reign obscured, "But more illustrious made; since he the head, "One of our number thus reduced, becomes;	,¹ 8 40
"His laws our laws; all honour to him done	
"Returns our own. Cease then this impious rage,	845
"And tempt not these; but hasten to appease	
"The incensed Father, and the incensed Son,	
"While pardon may be found in time besought."	
"So spake the fervent angel; but his zeal	
"None seconded, as out of season judged,	850
"Or singular, and rash: whereat rejoiced	
"The Apostate, and, more haughty, thus replied:	_
"That we were formed then, say'st thou! and the	work
"Of secondary hands, by task transferred	
"From Father to his Son! strange point, and new!	855
"Doctrine which we would know whence learned:	MJO
D	
"When this creation was! Remember'st thou	
"Thy making, while the Maker gave thee being!	
"We know no time when we were not as now;	
"Know none before us—self-begot—self-raised	860
"By our own quickening power, when fatal course	
"Had circled his full orb; the birth mature	
"Of this our native Heaven; ethereal sons.	
"Our puissance is our own; our own right hand	005
"Shall teach us highest deeds, by proof to try	S65
"Who is our equal: then thou shalt behold	
"Whether by supplication we intend	
"Address, and to begin the Almighty throne	
"Beseeching, or besieging. This report,	070
"These tidings carry to the annointed King;	870
" And fly, ere evil intercept thy flight.'	

¹ John i. 3; Col. i. 15-18; Heb. i. 3.

² See Ps. ii. 1, 12; Isa. lv. 6.

See Job xxxviii. 4.

⁴ Fatal course, - the course appointed by Fate-destiny.

⁵ Puissance,-power: is our own,-Comp. Psalm xli. 4; Ps. xlv. 4

"He said; and, as the sound of waters deep,	
" Hoarse murmur echoed to his words applause	
"Through the infinite host; nor less for that	
"The flaming Seraph fearless, though alone,	875
" Encompassed round with foes, thus answered bold	:
" O alienate from God, O spirit accursed,	
"Forsaken of all good! I see thy fall	
" Determined, and thy hapless crew involved	
"In this perfidious fraud; contagion spread	880
"Both of thy crime and punishment. Henceforth	
"No more be troubled how to quit the yoke	
" Of God's Messiah; those indulgent laws	
"Will not be now vouchsafed; other decrees	
" Against thee are gone forth without recall:	885
"That golden sceptre, which thou didst reject,	
"Is now an iron rod, to bruise and break?	
"Thy disobedience. Well thou didst advise:	
"Yet not for thy advice, or threats, I fly	
"These wicked tents devoted; lest the wrath	890
"Impendent, raging into sudden flame,	
" Distinguish not: for soon expect to feel	
"His thunder on thy head, devouring fire!	
"Then, who created thee, lamenting, learn,	
"When, who can uncreate thee, thou shalt know."	895
"So spake the Seraph Abdiel, faithful found	
" Among the faithless—faithful only he	
"Among innumerable false; unmoved,	
"Unshaken, unseduced, unterrified,	
"His loyalty he kept—his love—his zeal:	900
"Nor number nor example with him wrought	
"To swerve from truth, or change his constant mind	•
"Though single. From amidst them forth he passed	١,
"Long way through hostile scorn, which he sustained	d
1 Sound of waters,—The voice of a great multitude applauding,	is, in

¹ Sound of waters,—The voice of a great multitude applaudin like manner, compared to the voice of many waters, Rev. xix. 6.

² Ps. ii. 9.

^{*} These wicked tents devoted,—referring probably to the rebellion of Korah, Dathan, and Abiram, as recorded in Numb. xvi. 26: before lest, supply [but I fly].

- "Superior, nor of violence feared aught;
- 905

- "And, with retorted scorn, his back he turned
- "On those proud towers1 to swift destruction doomed."

BOOK VI.

THE ARGUMENT.

RAPHARL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described: Satan and his powers retire under night: he calls a council; invents devilish engines, which, in the second day's fight, put Michael and his Angels to some disorder; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan; yet the tumult not so ending, God, on the third day, sends Messiah, his Son, for whom he had reserved the glory of that victory. He, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which opening, they leap down, with horror and confusion, into the place of punishment prepared for them in the deep. Messiah returns with triumph to his Father.

- " ALL night the dreadless angel, unpursued,
- "Through Heaven's wide champain held his way; till Morn,
- " Waked by the circling Hours, with rosy hand
- "Unbarred the gates of light. There is a cave
- " Within the mount of God, fast by his throne,
- "Where light and darkness, in perpetual round,

¹ Proud towers,—may mean here those towering spirits, conformably to a similar personification in Iss.iah xxx. 25.

² Champain, -- open plain.

"Lodge and dislodge by turns, which makes through Heaven
"Grateful vicissitude, like day and night:
"Light issues forth, and at the other door
"Obsequious darkness enters, till her hour 10
"To veil the Heaven; though darkness there might well
Seem twilight here: and now went forth the Morn,
Such as in highest Heaven, arrayed in gold
"Empyreal: from before her vanished Night,
Shot through with orient beams; when all the plain, 15
"Covered with thick embattled squadrons bright,
"Chariots, and flaming arms, and fiery steeds,
"Reflecting blaze on blaze, first met his view:
War he perceived—war in procinct: and found
" Already known what he, for news, had thought 20
"To have reported: gladly then he mixed
" Among those friendly Powers, who him received
"With joy and acclamations loud, that one-
"That of so many myriads fallen, yet one
"Returned not lost. On to the sacred hill 25
"They led him high applauded, and present
"Before the seat supreme; from whence a voice,
"From midst a golden cloud, thus mild was heard:
" Servant of God, well done! well hast thou fought
"The better fight, who single hast maintained 30
" Against revolted multitudes the cause
" Of truth, in word mightier than they in arms;
"And for the testimony of truth hast borne
"Universal reproach, far worse to bear
"Than violence; for this was all thy care, 35

¹ Night, shot through with orient beams;—An expression not only poetical but just, as the rays of light do literally shoot through the darkness. The power of the sunbeams, and their inconceivable velocity, is only under-stated by speaking of it as "the arrow that fileth by day," Ps. xcl.

"To stand approved in sight of God, though worlds

² War in procinc,—a state of full readiness for action: alluding to the practice of the Roman soldiers, girding up their loose garments previous to battle.

³ Servant of God,—so the name Abdiel signifies.

"Judged thee perverse: the easier conquest now "Remains thee, aided by this host of friends, "Back on thy foes more glorious to return, "Than scorned thou dist depart; and to subdue	40
"By force, who reason for their law refuse,— "Right reason for their law, and for their King	
"Messiah, who by right of merit reigns.	
"'Go, Michael, of celestial armies prince!	
"And thou, in military prowess next,	45
"Gabriel! Lead forth to battle these my sons	
"Invincible; lead forth my armed Saints,	
" By thousands and by millions, ranged for fight,	
" Equal in number to that godless crew	
" Rebellious: them with fire and hostile arms	50
"Fearless assault; and, to the brow of Heaven	
"Pursuing, drive them out from God and bliss,	
"Into their place of punishment,—the gulf	
" Of Tartarus, which ready opens wide	
"His fiery chaos to receive their fall.'	55
"So spake the Sovran Voice, and clouds began	
"To darken all the hill, and smoke to roll,	
"In dusky wreaths, reluctant flames, the sign	
"Of wrath awaked! Nor with less dread the loud	
"Ethereal trumpet from on high 'gan blow:	60
"At which command the Powers militant	
"That stood for Heaven, in mighty quadrate 5 joined	
" Of union irresistible, moved on	
"In silence their bright legions, to the sound	
" Of instrumental harmony, that breathed	65

 $^{^{1}}$ Go, Michael,—This battle of the Angels is founded chiefly on Rev. xii. 7, 8.

² His flery Chaos,—Tartarus, or Hell, was represented, b. ii. l. 1002, as built in Chaos.

⁸ Clouds began to darken, &c.—In this description Milton seems to have had in view the account of the manifestations of the Divine presence on Sinai. See Exod. xix. 16.

⁴ Reluctant flames.—In the Latin sense of the word, "struggling" (as it were) to burst through the thick enveloping smoke.

[·] Quadrate, - a square form.

"Under their godlike leaders, in the cause "Of God and his Messiah. On they move "Indissolubly firm; nor obvious¹ hill, "Nor straitening vale, nor wood nor stream, divides "Their perfect ranks; for high above the ground "Their march was, and the passive air upbore "Their nimble tread. As when the total kind² "Of birds, in orderly array on wing, "Came summoned over Eden to receive 75 "Their names of thee; so over many a tract "Of Heaven they marched, and many a province wide, "Tenfold the length of this terrene.³ At last, "Far in the horizon to the north appeared "From skirt to skirt a fiery region, stretched "In battailous⁴ aspect, and—nearer view— "Bristled with upright beams innumerable "Of rigid spears, and helmets thronged, and shields "Various, with boastful argument⁵ portrayed, "The banded powers of Satan hasting on 85 "With furious expedition; for they weened "That self-same day, by fight or by surprise, "To win the mount of God, and on his throne "To set the envier of his state, the proud "Aspirer: but their thoughts proved fond⁵ and vain "In the mid way. Though strange to us it seemed "At first, that Angel should with Angel war, "And in fierce hosting" meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, "Hymning the Eternal Father: but the shout	"Heroic ardour to adventurous deeds,	
"Indissolubly firm; nor obvious¹ hill, "Nor straitening vale, nor wood nor stream, divides 70 "Their perfect ranks; for high above the ground "Their march was, and the passive air upbore "Their nimble tread. As when the total kind² "Of birds, in orderly array on wing, "Came summoned over Eden to receive 75 "Their names of thee; so over many a tract "Of Heaven they marched, and many a province wide, "Tenfold the length of this terrene.² At last, "Far in the horizon to the north appeared "From skirt to skirt a fiery region, stretched 80 "In battailous⁴ aspect, and—nearer view— "Bristled with upright beams innumerable "Of rigid spears, and helmets thronged, and shields "Various, with boastful argument⁵ portrayed, "The banded powers of Satan hasting on 85 "With furious expedition; for they weened "That self-same day, by fight or by surprise, "To win the mount of God, and on his throne "To set the envier of his state, the proud "Aspirer: but their thoughts proved fond and vain 90 "In the mid way. Though strange to us it seemed "At first, that Angel should with Angel war, "And in fierce hosting meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95	"Under their godlike leaders, in the cause	
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"To set the envier of his state, the proud "Aspirer: but their thoughts proved fond and vain 90 "In the mid way. Though strange to us it seemed "At first, that Augel should with Angel war, "And in fierce hosting meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95	"That self-same day, by fight or by surprise,	
"Aspirer: but their thoughts proved fond and vain "In the mid way. Though strange to us it seemed "At first, that Angel should with Angel war, "And in fierce hosting meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95	"To win the mount of God, and on his throne	
"In the mid way. Though strange to us it seemed "At first, that Augel should with Angel war, "And in fierce hosting" meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire,	"To set the envier of his state, the proud	
"At first, that Angel should with Angel war, "And in fierce hosting" meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95		90
"And in fierce hosting" meet, who wont to meet "So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95	"In the mid way. Though strange to us it seemed	
"So oft in festivals of joy, and love "Unanimous, as sons of one great Sire, 95	" At first, that Augel should with Angel war,	
"Unanimous, as sons of one great Sire, 95	"And in fierce hosting" meet, who wont to meet	
"Hymning the Eternal Father: but the shout	"Unanimous, as sons of one great Sire,	95
	"Hymning the Eternal Father: but the shout	

¹ Obvious,-lying in their way: straitening-affording a narrow pass.

² Total kind,—the entire race of birds.

^{*} This terrene,—the adjective put for the substantive, this earthly expanse.

^{*} Battatlous,- warlike; having the appearance of an army arrayed for battle.

⁵ Argument,—a curious device. See b. ▼ 1.589.

⁶ Fond,—foolish, according to its original meaning.

⁷ Hosting,-military mustering.

•	
" Of battle now began, and rushing sound	
" Of onset ended soon each milder thought.	
" High in the midst, exalted as a God,	
"The apostate in his sun-bright chariot sat,	100
"Idol of majesty divine! inclosed	
"With flaming Cherubim and golden shields;	
"Then lighted from his gorgeous throne, for now	
"'Twixt host and host but narrow space was left,-	
"A dreadful interval!—and front to front	105
" Presented stood in terrible array	
" Of hideous length: before the cloudy van,	
"On the rough edge of battle ere it joined,	
"Satan, with vast and haughty strides advanced,	
" Came towering, armed in adamant and gold.	110
"Abdiel that sight endured not, where he stood	
"Among the mightiest, bent on highest deeds;	
" And thus his own undaunted heart explores:	
"'O Heaven! that such resemblance of the High	ıest
"Should yet remain, where faith and realty"	115
"Remain not: wherefore should not strength and n	aight
"There fail where virtue fails; or weakest prove	
"Where boldest, though to sight unconquerable!	
"His puissance, trusting in the Almighty's aid,	
"I mean to try, whose reason I have tried	120
"Unsound and false: nor is it aught but just,	
"That he, who in debate of truth hath won,	
"Should win in arms, in both disputes alike	
"Victor; though brutish that contest and foul,	
"When reason hath to deal with force; yet so	125
" Most reason is that reason overcome."	
"So pondering, and from his armed peers	
"Forth stepping opposite, half-way he met	
" His daring foe, at this prevention " more	
"Incensed, and thus securely him defied:	130
-	

¹ Edge of battle.—See note on b. i. l. 277. ² Faith and realty,—Faithfulness and loyalty—in the Italian sense of realtù.

³ Prevention, -anticipation-beginning the attack.

" 'Proud! art thou met! Thy hope was to have reached The height of thy aspiring unopposed;
"The throne of God unguarded, and his side
"Abandoned, at the terror of thy power,
"Or potent tongue: fool! not to think how vain 135
"Against the Omnipotent to rise in arms;
"Who, out of smallest things could, without end,
" Have raised incessant armies to defeat
"Thy folly; or, with solitary hand
"Reaching beyond all limit, at one blow, 140
"Unaided, could have finished thee, and whelmed
"Thy legions under darkness: but thou seest
"All are not of thy train; there be, who faith
"Prefer, and piety to God, though then
"To thee not visible, when I alone 145
"Seemed in thy world erroneous to dissent
"From all: my sect ² thou seest; now learn too late
"How few sometimes may know, when thousands err.'
"Whom the grand foe, with scornful eye askance,
"Thus answered: 'Ill for thee!' but in wished hour 150
"Of my revenge, first sought for, thou returnest
"From flight, seditious angel! to receive
"Thy merited reward, the first assay
"Of this right hand provoked, since first that tongue
"Inspired with contradiction, durst oppose 155
"A third part of the gods, in synod met
"Their deities to assert; who, while they feel
"Vigour divine within them, can allow
"Omnipotence to none. But well thou comest
"Before thy fellows, ambitious to win 160
"From me some plume, that thy success may show
"Destruction to the rest: this pause between,
Who out of smallest things, &c Comp. Matt. xxvl. 53, also iii. 9

² My sect,—in the general sense of the word: those whose views coincide with mine.

³Ill for thee!—Unluckily for thyself thou returnest, though first sought for by me.

⁴ That thy success, -i. e. thy ill success may lead thy fellows to destruction. The word is used in the same sense, b. ii. l. 9.

"(Unanswered lest thou boast,) to let thee know,	
"At first I thought that liberty and Heaven	
"To heavenly souls had been all one; but now	165
"I see that most through sloth had rather serve,	
"Ministering spirits,1 trained up in feast and song!	
"Such hast thou armed—the minstrelsy of Heaven—	
"Servility with freedom to contend,	
"As both their deeds compared this day shall prove."	170
"To whom in brief thus Abdiel stern replied:	
" Apostate! still thou err'st, nor end wilt find	
" Of erring, from the path of truth remote:	
"Unjustly thou depravest it with the name	
" Of servitude, to serve whom God ordains,	175
"Or Nature: God and Nature bid the same,	
"When he who rules is worthiest, and excels	
"Them whom he governs. This is servitude,	
"To serve the unwise, or him who hath rebelled	
" Against his worthier, as thine now serve thee,	180
"Thyself not free, but to thyself enthralled;	
"Yet lewdly darest our ministering upbraid.	
"Reign thou in Hell—thy kingdom; let me serve	
"In Heaven God ever blest, and his divine	
"Behests obey, worthiest to be obeyed!	185
"Yet chains in Hell, not realms, expect: meanwhile,	,
" From me returned, as erst thou saidst, from flight,	
"This greeting on thy impious crest receive."	
"So saying, a noble stroke he lifted high,	
"Which hung not, but so swift with tempest fell	190
"On the proud crest of Satan, that no sight,	
" Nor motion of swift thought, less could his shield,	
"Such ruin" intercept: ten paces huge	
"He back recoiled; the tenth on bended knee	
"His massy spear upstaid; as if on earth,	195

Ministering spirits,—so called, Heb. i. 14, though Satan means it in derision; as also the following appellation, "ministrelay of Heaven."

² Lewdly,—See b. iv. l. 193, note.

³ Such ruin,—the swift and violent descent of the blow.

⁴ As if,—This simile of the displaced mountain, has been greatly admired. Nothing can be more striking than the grand and daring

_	
" Winds under ground, or waters, forcing way,	
"Sidelong had pushed a mountain from his seat,	
" Half sunk with all his pines. Amazement seized	
"The rebel Thrones, but greater rage, to see	
"Thus foiled their mightiest; ours joy filled, and sho	ut, 200
"Presage of victory, and fierce desire	•
" Of battle: whereat Michael bid sound	
"The archangel trumpet; through the vast of Hea	ven
"It sounded, and the faithful armies rung	
"Hosanna to the Highest: nor stood at gaze	205
"The adverse legions, nor less hideous joined	
"The horrid shock. Now storming fury rose,	
"And clamour, such as heard in Heaven till now	
"Was never; arms on armour clashing brayed.	
" Horrible discord, and the madding wheels	210
" Of brazen chariots raged: dire was the noise	
" Of conflict; over head the dismal hiss	
" Of fiery darts 1 in flaming volleys flew,	
" And, flying, vaulted either host with fire:	
"So under fiery cope together rushed	215
"Both battles main," with ruinous assault	
"And inextinguishable rage. All Heaven	
"Resounded; and had Earth been then, all Earth	
"Had to her centre shook. What wonder! when	
" Millions of fierce encountering angels fought	220
"On either side, the least of whom could wield	
"These elements, and arm him with the force	
"Of all their regions: how much more of power	
" Army against army numberless to raise	
"Dreadful combustion warring, and disturb,	225
"Though not destroy, their happy native seat!	
" Had not the Eternal King Omnipotent,	

figures used in the passage which follows. Everything is alive and animated: the very chariot wheels are mad and raging; and the rough and jarring verses bray a discord closely imitating that which they describe.

2 Battles main,-Mighty armies.

[\] The dismal hiss of flery darts,—must be read as equivalent to—the hissing flery darts flew, and vaulted either host with fire.

"From his strong hold of Heaven, high overruled "And limited their might; though numbered such, "As each divided legion might have seemed "A numerous host; in strength each armed hand "A legion; led in fight, yet leader seemed	230
"Each warrior single, as in chief, expert "When to advance, or stand, or turn the sway "Of battle, open when, and when to close "The ridges of grim war: no thought of flight— "None of retreat—no unbecoming deed	235
"That argued fear; each on himself relied, "As only in his arm the moment lay" "Of victory. Deeds of eternal fame "Were done, but infinite; for wide was spread "That war and various; sometimes on firm ground	240
"A standing fight; then, soaring on main wing, "Tormented all the air; all air seemed then "Conflicting fire. Long time in even scale "The battle hung; till Satan, who that day "Prodigious power had shown, and met in arms	245
"No equal, ranging through the dire attack "Of fighting Seraphim confused, at length "Saw where the sword of Michael smote, and felled "Squadrons at once; with huge two-handed sway 4 "Brandished aloft, the horrid edge came down	250
"Wide-wasting! Such destruction to withstand "He hasted, and opposed the rocky orb "Of tenfold adamant, his ample shield,— "A vast circumference. At his approach, "The great archangel from his warlike toil	255

¹ The ridges of grim war,—metaphor taken from a ploughed field: the ranks of warriors corresponding to the ridges; the intervals between them to the furrowa.

² As only in his arm the moment lay,—as though on his single arm depended the moment of victory; the weight that turns the scale.

^{*} Tormented all the air,—filled the air as with missile weapons sent from engines, which were called in Latin tormenta.

Sway,—the swing or sweep of a weapon in the act of inflicting a blow Many of the heroes of romance used two-handed swords, and Milton exalts our ideas of Michael's prowess by the size and weight of his weapon.

" Surceased; and, glad, as hoping here to end

Intestine war in Heaven, the arch-foe subdued	
"Or captive dragged in chains, with hostile frown	260
And visage all inflamed, first thus began:	
" Author of evil, unknown till thy revolt,	
"Unnamed in Heaven; now plenteous, as thou sees	t
"These acts of hateful strife, hateful to all,	
"Though heaviest, by just measure on thyself	265
"And thy adherents: how hast thou disturbed	
"Heaven's blessed peace, and into nature brought	
"Misery, uncreated till the crime	
"Of thy rebellion! how hast thou instilled	
"Thy malice into thousands, once upright	270
And faithful—now proved false! But think not h	
"To trouble holy rest; Heaven casts thee out	0.0
From all her confines; Heaven, the seat of bliss,	
"Brooks not the works of violence and war.	
"Hence, then! and evil go with thee along,	275
"Thy offspring, to the place of evil, Hell;	_,
"Thou and thy wicked crew! there mingle broils,	
Ere this avenging sword begin thy doom;	
"Or some more sudden vengeance, winged from Go	d.
"Precipitate thee with augmented pain."	280
"So spake the prince of angels; to whom thus	
"The adversary: 1 Nor think thou with wind	
"Of airy threats to awe, whom yet with deeds	
"Thou canst not. Hast thou turned the least of th	ege
"To flight; or if to fall, but that they rise	28
"Unvanquished; easier to transact with me	
"That thou shouldst hope, imperious, and with thr	ea t.e
To chase me hence? Err not, that so shall end	J
"The strife which thou callst evil, but we style	
"The strife of glory; which we mean to win,	290
"Or turn this Heaven itself into the Hell	AJ.
"Thou fablest; here, however, to dwell free,	

¹ The Adversary:—Satan—the Hebrew meaning of his name. ² Err not,—Do not ialsely suppose.

"If not to reign: meanwhile thy utmost force	•
" (And join him named Almighty to thy aid)	
" I fly not; but have sought thee far and nigh."	295
"They ended parle,1 and both addressed for fight	
"Unspeakable; for who, though with the tongue	
" Of angels, can relate, or to what things	
"Liken on earth conspicuous, that may lift	
	300
" Of godlike power! for likest Gods they seemed,	
"Stood they or moved, in stature, motion, arms,—	
" Fit to decide the empire of great Heaven.	
"Now waved their fiery swords, and in the air	
" Made horrid circles; two broad suns their shields	305
" Blazed opposite, while expectation stood	
"In horror: from each hand with speed retired,	
"Where erst was thickest fight, the angelic throng,	
" And left large field, unsafe within the wind	
" Of such commotion; such as (to set forth	310
"Great things by small), if, nature's concord broke,	
" Among the constellations war were sprung,	
"Two planets, rushing from aspect malign?	
" Of fiercest opposition, in mid sky	
"Should combat, and their jarring spheres confound.	315
"Together both, with next to almighty arm	
"Uplifted imminent, one stroke they aimed	
"That might determine, and not need repeat	
" As not of power at once; nor odds appeared	
"In might or swift prevention: but the sword	320
" Of Michael from the armoury of God	
"Was given him tempered so, that neither keen,	

" Nor solid, might resist that edge: it met

¹ Parls,—debate, discourse: addressed,—prepared for.

² Aspéct malign,—See note b. x. 659-661.

³ That might determine,—That might end the strife: and not need to be repeated as being not of power at once to decide.

Prevention,—anticipation, parrying a blow and giving one instead.

That neither keen nor solid,—the adjectives used as substantives, as just for justice, 1. 881, in the classical fashion, for keen edge of weapon; or solid mass of metal in armour.

"The sword of Satan, with steep force to smite
"Descending, and in half cut sheer; nor staid, 325
"But with swift wheel reverse, deep entering, shared
"All his right side. Then Satan first knew pain,
"And writhed him to and fro convolved; so sore
"The griding sword with discontinuous wound
"Passed through him; but the ethereal substance closed, 330
"Not long divisible; and from the gash
"A stream of nectarous humour issuing flowed
"Sanguine, such as celestial spirits may bleed,
"And all his armour stained, erewhile so bright.
"Forthwith on all sides to his aid was run 335
"By angels many and strong, who interposed
" Defence; while others bore him on their shields
"Back to his chariot, where it stood retired
"From off the files of war: there they him laid
"Gnashing for anguish, and despite, and shame, 340
"To find himself not matchless, and his pride
"Humbled by such rebuke, so far beneath
"His confidence to equal God in power.
"Yet soon he healed; for Spirits that live throughout
"Vital in every part, (not as frail man 345
"In entrails, heart or head, liver or reins,)
"Cannot, but by annihilating, die;
* Nor in their liquid texture mortal wound
"Receive, no more than can the fluid air:
"All heart they live, all head, all eye, all ear, 350
"All intellect, all sense; and, as they please,
"They limb themselves, and colour, shape, or size
" Assume, as likes them best, condense or rare.

In half cut sheer,—cut through at a stroke, and completely: the dividing of Satan's sword by Michael's is dexterously expressed in half a verse, and the effect of the passage is increased by the pause at the word sheer. The well chosen words shared, writhed, convolved, so sore, griding, and discontinuous wound, convey a striking impression of the pain inflicted on Satan by the stroke of Michael's keen sword.

² Was run by angels,—a Latin form of expression, denoting the suddenness of the rush to his aid, and the readiness of his attendants to fly to his help.

" Meanwhile in other parts like deeds deserved	
"Memorial, where the might of Gabriel fought, 35	55
"And with fierce ensigns pierced the deep array	
" Of Moloch, furious king; who him defied,	
" And at his chariot-wheels to drag him bound	
"Threatened, nor from the Holy One of Heaven	
"Refrained his tongue blasphémous; but anon,	0
"Down cloven to the waist, with shattered arms	
"And uncouth pain, fled bellowing. On each wing,	
"Uriel, and Raphaël, his vaunting foe,	
"Though huge and in a rock of diamond armed,	
"Vanquished,—Adramelech and Asmodai, 36	35
"Two potent Thrones, that to be less than Gods	
"Disdained, but meaner thoughts learned in their flight	t.
"Mangled with ghastly wounds through plate and mai	-
"Nor stood unmindful Abdiel to annoy	
"The atheist crew; but with redoubled blow 37	70
"Ariel, and Arioch, and the violence	, •
"Of Ramiel scorched and blasted, overthrew.	
"I might relate of thousands, and their names	
"Etérnize here on Earth; but those elect	
"Angels, contented with their fame in Heaven,	75
"Seek not the praise of men; the other sort,	U
"In might though wondrous and in acts of war,	
"Nor of renown less eager, yet by doom	
"Cancelled from Heaven and sacred memory,	200
"Nameless in dark oblivion let them dwell; 38	XV
1 2000 A CONTROL AND THE CONTROL OF	_

Might of Gabriel,—the mighty Gabriel: a classical form of expression, as before v. 371, "the angelic virtue." Fierce,—because blazoned with emblems of warlike defiance. Moloch,—See b. i.; l. 392, 404, note.

² Advameleth,—the name of one of the idols of Sepharvaim, meaning mighty king, See 2 Kings xvii. 31. Asmodai,—the name of the lustful and destroying angel mentioned in Tobit iii. 8. Thrones,—a name describing a certain rank of angels. See b. v. 1. 601, 772.

³ Plate,—solid armour made of broad plates jointed together: mail—armour composed of narrow plates laid over each other like the scales of a fish: or of a sort of net-work formed of small rings of metal connected together.

⁴ Ariel, — lion-like: Arioch, tall: Ramiel, one that exalts himself against God. The violence of Ramiel, i. e. violent Ramiel; see a similar mode of expression, 1.355.

-
" For strength, from truth divided and from just,
" Illaudable, naught merits but dispraise
"And ignominy; yet to glory aspires
"Vainglorious, and through infamy seeks fame:
"Therefore eternal silence be their doom. 385
" And now, their mightiest quelled, the battle swerved,
"With many an inroad gored: deformed rout
"Entered, and foul disorder; all the ground
"With shivered armour strown; and on a heap
"Chariot and charioteer lay overturned, 390
"And fiery-foaming steeds; what stood, recoiled
"O'erwearied, through the faint Satanic host,
"Defensive scarce; or with pale fear surprised,
"(Then first with fear surprised, and sense of pain,)
"Fled ignominious—to such evil brought 395
"By sin of disobedience; till that hour
"Not liable to fear, or flight, or pain.
"Far otherwise the inviolable Saints,
"In cubic phalanx ² firm, advanced entire,
"Invulnerable—impenetrably armed; 400
• • • •
"Such high advantages their innocence
"Gave them above their foes—not to have sinned,
"Not to have disobeyed—in fight they stood
"Unwearied, unobnoxious to be pained
" By wound, though from their place by violence moved. 405
"Now Night her course began, and, over Heaven
"Inducing darkness, grateful truce imposed,
"And silence, on the odious din of war:
"Under her cloudy covert both retired,
"Victor and vanquished. On the foughten field 410
" Michaël and his angels prevalent
" Encamping, placed in guard their watches round,
"Cherubic waving fires: on the other part,

¹ What stood,—those who stood, considered as a whole.

² In cubic phalanx,—though a phalanx of warriors could only be a square, having four equal sides, and not six, like a cube, yet this epithet is poetically employed to denote the firm and compact array of the angelic warriors.

^{*} Cherubic waving fires,—cherubim like fires waving. See Gen. iii. 24.

"Satan, with his rebellious, disappeared, "Far in the dark dislodged; and, void of rest "His Potentates to council called by night; "And, in the midst, thus undismayed began: "O now in danger tried, now known in arms "Not to be overpowered, companions dear!	415
"Found worthy not of liberty alone, "Too mean pretence! but, what we more affect, "Honour, dominion, glory, and renown; "Who have sustained one day in doubtful fight,	420
"(And if one day, why not eternal days!) "What Heaven's Lord had powerfulest to send "Against us from about his throne, and judged "Sufficient to subdue us to his will, "But proves not so: then fallible, it seems,	425
"Of future we may deem him, though till now "Omniscient thought. True is, less firmly armed, "Some disadvantage we endured, and pain	430
"Till now not known, but, known, as soon contemn "Since now we find this our empyreal form "Incapable of mortal injury,	ed;
"Imperishable; and, though pierced with wound, "Soon closing, and by native vigour healed "Of evil then so small, as easy think "The remedy; perhaps more valid arms,	435
"Weapons more violent, when next we meet, "May serve to better us, and worse our foes; "Or equal what between us made the odds, "In nature none: if other hidden cause	440
"Left them superior, while we can preserve "Unhurt our minds, and understanding sound, "Due search and consultation will disclose.' "He sat; and in the assembly next upstood "Nisroch," of Principalities the prime:	445

¹ Worse our foes,—put them to disadvantage; an unusual form of the verb for "worst"?

² Nisroch,—the name of an idol of the Ninevites. See 2 Kings xix. 37;

"So beauteous, opening to the ambient light!

Isa. xxxvil. 38. His speaking of pain as the worst of evils (l. 462) suited a deity of the effeminate Assyrians.

"With Heaven's ray, and tempered, they shoot forth 480

"With plant, fruit, flower ambrosial, gems, and gold; 475

"These things, as not to mind from whence they grow
Deep under ground; materials dark and crude,
Of spirituous and fiery spume, till touched

"Whose eye so superficially surveys

¹ Impassive, -incapable of suffering pain.

² Spume,—froth, foam; the latter word is used, l. 512.

^{*} Ambient,-all-encompassing.

"These, in their dark nativity, the deep "Shall yield us, pregnant with infernal flame; "Which, into hollow engines, long and round, "Thick-rammed, at the other bore with touch of fire "Dilated and infuriate, shall send forth "From far, with thundering noise, among our foes	485
"Such implements of mischief, as shall dash "To pieces, and o'erwhelm, whatever stands "Adverse; that they shall fear we have disarmed "The Thunderer of his only dreaded bolt.	490
"Nor long shall be our labour; yet, ere dawn, "Effect shall end our wish. Meanwhile revive; "Abandon fear—to strength and counsel joined "Think nothing hard, much less to be despaired." "He ended; and his words their drooping cheer	495
"Enlightened, and their languished hope revived. "The invention all admired, and each, how he "To be the inventor missed; so easy it seemed "Once found, which yet unfound most would	have
thought "Impossible: yet, haply, of thy race "In future days, if malice should abound, "Some one intent on mischief, or inspired "With devilish machination, might devise	500
	. 5 05
"Were ready: in a moment up they turned "Wide the celestial soil, and saw beneath "The originals of nature in their crude "Conception; sulphurous and nitrous foam	510
"They found—they mingled; and, with subtle art "Concocted¹ and adusted, they reduced "To blackest grain, and into store conveyed. "Part hidden veins digged up (nor hath this earth	515

¹ Concocted,-prepared by heat: adusted,-thoroughly dried.

"Entrails unlike) of mineral and stone, "Whereof to found their engines, and their balls "Of missive ruin: part incentive reed 1" "Provide, pernicious with one touch to fire. "So all, ere dayspring, under conscious night, 2" "Secret they finished, and in order set, "With silent circumspection, unespied.	520
"Now when fair Morn orient in Heaven appeared, "Up rose the victor-angels, and to arms "The matin trumpet sung: in arms they stood "Of golden panoply," refulgent host!	525
"Soon banded: others from the dawning hills "Looked round, and scouts each coast light-ar	mèd
"Each quarter—to descry the distant foe, "Where lodged, or whither fled; or if for fight, "In motion or in halt: him soon they met "Under spread ensigns moving nigh, in slow	530
"But firm battalion. Back with speediest sail, "Zophiel," of Cherubim the swiftest wing, "Came flying, and in mid air aloud thus cried: "'Arm, warriors—arm for fight! the foe at hand, "Whom fled we thought, will save us long pursuit	535
"This day: fear not his flight; so thick a cloud "He comes, and settled in his face I see "Sad ⁶ resolution, and secure. Let each "His adamantine coat gird well, and each	540
"Fit well his helm, gripe fast his orbed shield, "Borne even, on high; for this day will pour down, "If I conjecture aught, no drizzling shower, "But rattling storm of arrows barbed with fire."	545

¹ Incentive reed,—inflaming—port-fire or quick match; pernicious,—instantaneous, in the sense of the Latin pernisce.

² Conscious night, - night here personified and described as privy to their operations.

² Panoply,—complete suit of armour, covering the whole person.
⁴ Dawning hills,—as the light of dawn first illuminates their tops.

S Zuphiel,—the spy of God.

⁴ Sad,-grave, sullen, dogged.

"So warned he them, aware themselves; and soon	
"In order, quit of all impediment,1	
"Instant without disturb they took alarm,	
"And onward moved embattled; when, behold!	550
Not distant far with heavy pace the foe	
"Approaching gross and huge; in hollow cube	
"Training his devilish enginery, impaled:	
On every side with shadowing squadrons deep,	
	555
"Awhile; but suddenly at head appeared	
"Satan, and thus was heard commanding loud:	
"' Vanguard! to right and left the front unfold;	
"That all may see, who hate us, how we seek	
• •	560
"Stand ready to receive them, if they like	
"Our overture, and turn not back perverse;	
"But that I doubt: however, witness Heaven;	
" Heaven, witness thou anon, while we discharge	
"Freely our part! Ye, who appointed stand,	5 65
" Do as you have in charge, and briefly touch	
"What we propound, and loud that all may hear."	
"So scoffing in ambiguous words, he scarce	
" Had ended; when to right and left the front	
"Divided, and to either flank retired:	570
"Which to our eyes discovered, new and strange,	
"A triple mounted row of pillars laid	
"On wheels; for like to pillars most they seemed,	
" (Or hollowed bodies made of oak or fir,	
"With branches lopt, in wood or mountain felled;	575
"Brass, iron, stony mould,) had not their mouths	
" With hideous orifice gaped on us wide,	
"Portending hollow truce: at each behind	

Impediment,—so the carriages and baggage of an army were called in Latin, and the holy angels are said to be quit of all impediment, in opposition to the others, who were encumbered with their heavy artillery.
 Impedia,—surrounded or encircled as with palisades.
 Stony mould,—Milton may have seen in his travels cannons made

Stony mould,—Milton may have seen in his travels cannons made of stone; as it is said such were to be seen at Delft in Holland, though their use in war may be doubted.

- " A seraph stood, and in his hand a reed
- "Stood waving1 tipt with fire; while we, suspense,3 580
- " Collected stood within our thoughts amused;
- " Not long; for sudden all, at once, their reeds
- "Put forth, and to a narrow vent applied
- "With nicest touch. Immediate in a flame,
- "But soon obscured with smoke, all heaven appeared, 585 " From those deep-throated engines belched, whose roar
- " Embowelled with outrageous noise the air,
- " And all her entrails tore, disgorging foul
- "Their devilish glut, chained thunderbolts, and hail
- "Of iron globes; which, on the victor host
- " Levelled, with such impetuous fury smote,
- "That, whom they hit, none on their feet might stand,
- "Though standing else as rocks; but down they fell
- "By thousands,—angel on archangel rolled—
- "The sooner for their arms: unarmed, they might 595
- " Have easily, as Spirits, evaded swift
- "By quick contraction, or remove; but now
- "Foul dissipation followed, and forced rout:
- " Nor served it to relax their serried files.
- "What should they do! If on they rushed, repulse 600
- " Repeated, and indecent overthrow
- " Doubled, would render them yet more despised,
- " And to their foes a laughter; for, in view
- " Stood ranked of Seraphim another row,
- "In posture to displode their second tire
- " Of thunder: back defeated to return
- "They worse abhorred. Satan beheld their plight.
- "And to his mates thus in derision called:
 - " O friends! why come not on these victors proud!
- Erewhile they fierce were coming; and when we,

¹ Stood waving,-probably stood is an error of the press, as has been suggested. Dr. Bentley would read "Held waving."

Suspense,—the Latin participle, for in suspense.

³ Their devilish glut,—the infernal missiles they had been charged with.

Dissipation,—dispersion: serried,—compact, closely locked together.

"To entertain them fair with open front "And breast, (what could we more?) propounded terms

" Of composition, straight they changed their minds,

" Flew off, and into strange vagaries fell,

" As they would dance; yet for a dance they seemed 615

"Somewhat extravagant and wild—perhaps

" For joy of offered peace: but I suppose,

" If our proposals once again were heard,

"We should compel them to a quick result."

"To whom thus Belial, in like gamesome mood: 620

" Leader! the terms we sent were terms of weight,

"Of hard contents, and full of force urged home:

"Such as, we might perceive, amused them all,

"And stumbled many: who receives them right,

"Had need from head to foot well understand;

625 "Not understood (this gift they had besides),

"They show us when our foes walk not upright."

"So they among themselves in pleasant vein "Stood scoffing, heightened in their thoughts beyond

"All doubt of victory; Eternal Might

"To match with their inventions they presumed "So easy! and of his thunder made a scorn,

"And all his host derided, while they stood

"Awhile in trouble: but they stood not long;

" Rage prompted them at length, and found them arms 635

" Against such hellish mischief fit to oppose.

" Forthwith (behold the excellence, the power,

"Which God hath in his mighty angels placed!)

"Their arms away they threw, and to the hills,

" (For Earth hath this variety from Heaven? 640

" Of pleasure situate in hill and dale,)

"Light as the lightning glimpse, they ran—they flew; 3

" From their foundations loosening to and fro,

¹ Had need...well understand,—using "understand" equivocally by way of pun on the original meaning of the word.

² For Earth hath this variety from Heaven,—this pleasing variety of hill and dale in Earth is borrowed from the scenery of Heaven.

S Compare Ezekiel i. 14.

"They plucked the seated hills, with all their load— "Rocks, waters, woods; and, by the shaggy tops "Uplifting, bore them in their hands. Amaze, "Be sure, and terror, seized the rebel host,	645
"When, coming towards them, so dread they saw	
"The bottom of the mountains upward turned;	
"Till on those cursed engines' triple row	650
"They saw them whelmed, and all their confidence	
"Under the weight of mountains buried deep-	
"Themselves invaded next, and on their heads	
"Main promontories flung, which in the air	
"Came shadowing, and oppressed whole legions armed.	655
"Their armour helped their harm, crushed in and bru	
"Into their substance pent, which wrought them pain	
"Implacable, and many a dolorous groan,	-
"Long struggling underneath, ere they could wind	
"Out of such prison, though spirits of purest light—	660
"Purest at first, now gross by sinning grown.	
"The rest, in imitation, to like arms	
"Betook them, and the neighbouring hills uptore;	
"So hills amid the air encountered hills.	
"Hurled to and fro with jaculation dire,	665
"That under ground they fought in dismal shade;	
"Infernal noise! war seemed a civil game	
"To this uproar; horrid confusion heaped	
"Upon confusion rose: and now all Heaven	
"Had gone to wrack, with ruin overspread,	670
"Had not the Almighty Father, where he sits	
"Shrined in his sanctuary of Heaven secure,	
"Consulting on the sum of things, foreseen	
"This tumult, and permitted all, advised;1	
"That his great purpose he might so fulfil,	675
"To honour his anointed Son, avenged	- • -
"Upon his enemies, and to declare	
"All power on him transferred: whence to his Son,	
"The Assessor of his throne, he thus began:	

¹ Advised:—used here as an adverb—advisedly.

" 'Effulgence of my glory, Son beloved!	680
" Son,1 in whose face invisible is beheld	
"Visibly—what by Deity I am;	
" And in whose hand what by decree I do;	
"Second Omnipotence! two days are past	
" (Two days, as we compute the days of Heaven)	685
"Since Michael, and his Powers, went forth to tame	
"These disobedient: sore hath been their fight,	
" As likeliest was, when two such foes met armed;	
"For to themselves I left them; and, thou know'st,	
" Equal in their creation they were formed,	690
"Save what sin hath impaired; which yet hath wrough	ght
"Insensibly, for I suspend their doom:	
"Whence in perpetual fight they needs must last	
" Endless, and no solution will be found.	
"War wearied hath performed what war can do,	695
"And to disordered rage let loose the reins,	
"With mountains, as with weapons, armed; which mal	kes
"Wild work in Heaven, and dangerous to the main.	
"Two days are therefore past, the third is thine:	
For thee I have ordained it; and thus far	700
" Have suffered, that the glory may be thine	
"Of ending this great war, since none but thou	
"Can end it. Into thee such virtue, and grace	
"Immense I have transfused, that all may know	
"In Heaven and Hell thy power above compare;	705
"And, this perverse commotion governed thus,	•
"To manifest thee worthiest to be Heir—	
" Of all things to be Heir—and to be King	
"By sacred unction, thy deserved right.	
"Go then, thou Mightiest! in thy Father's might;	710
"Ascend my chariot, guide the rapid wheels	• = •
"That shake Heaven's basis, bring forth all my war,	
"My bow, and thunder—my almighty arms	

¹ Son, in whose face invisible is beheld,—i. e. in whose face is discerned [what is otherwise] invisible. Compare Rom. i. 20; Col. i. 15. Invisible,—adjective used for a substantive.

² By sacred unction,-Ps. xlv. 7. Go then thou mightiest,-Ps. xlv. 3.

2 001,	1 11 11 12 12 13 13 13 13 13 13 13 13 13 13 13 13 13	200
" Gird on, and sv	word upon thy puissant thigh;	
	ons of darkness; drive them out	715
	en's bounds into the utter deep:	•
	learn, as likes them, to despise	
	iah his anointed King.	
•	d on his Son with rays direct	
	all his Father full expressed ²	720
	his face received:	
	ilial Godhead answering spake:	
	O Supreme of heavenly thrones!	
	Holiest, Best! Thou always seek's	
	Son, I always thee,	725
	: this I my glory account,	, 20
	and my whole delight,	
	ne, well pleased, declarest thy will	
	h to fulfil is all my bliss.	
•	ower, thy giving, I assume;	730
	hall resign, when in the end	100
	all in all, ³ and I in thee	
	in me all whom thou lovest:	
•	u hatest, I hate; and can put on	
	I put thy mildness on—	735
	in all things; and shall soon,	100
	y might, rid Heaven of these rebelle	~d 4
	red ill mansion driven down,	ou,•
	arkness, and the undying worm;	
	just obedience could revolt,	740
•	is happiness entire.	/40
	saints unmixed, and from the impu	
		re
	rireling thy holy mount,	
•	leluiahs to thee sing,	745
- raymns or high	praise, and I among them chief.'	745

¹ Puissant,-strong, mighty.

² He all his Father full expressed,—Heb. i. 3.

³ Thou shalt be all in all,—I Cor. xv. 24, 28. I in thee:—John xvii. 21, 23.

Whom thou hatest I hate,—Ps. cxxxix. 21.

⁴ Rebelled:—who have rebelled: rebellious: taken in this unusual sense from the Latin.

- "So said,1 he, o'er his sceptre bowing, rose
- "From the right hand of Glory where he sat;
- " And the third sacred morn began to shine,
- Dawning through Heaven: forth rushed with whirlwind sound³
- "The chariot of paternal Deity,

- "Flashing thick flames, wheel within wheel undrawn,"
- " Itself instinct with spirit, but convoyed
- " By four cherubic shapes; four faces each,
- "Had wondrous; as with stars, their bodies all,
- " And wings, were set with eyes; with eyes the wheels 755
- " Of beryl, and careering fires between:
- " Over their heads a crystal firmament,
- "Whereon a sapphire throne, inlaid with pure
- " Amber, and colours of the showery arch.
- "He, in celestial panoply all armed

- " Of radiant Urim,4 work divinely wrought,
- " Ascended: at his right hand Victory
- "Sat eagle-winged; beside him hung his bow
- "And quiver with three bolted thunder stored;
- 765
- "And from about him fierce effusion rolled
 Of smoke, and bickering flame, and sparkles dire.
- "Attended with ten thousand thousand Saints.

¹ So said,—this being said.

² The unequalled sublimity of this description of the Messiah's marching forth to destroy his foes, need scarcely be pointed out. Critics trace resemblances between it and various splendid passages in heathen poetry: but its most powerful touches are borrowed from the language of inspiration; and as a whole it stands unrivalled.

² Undrawn,—i. e. by external force. See Ezek. i. 4, and 22, 26-28, and x.; for other parts of the description, Isa. lxvi. 15.

⁴ Of radiant Urim.—The Urim and Thummim, meaning light, and perfection, were something which God ordered to be placed in Asron's breast-plate, on which were engraven on twelve stones the names of the tribes of Israel. What they were, is a point involved in obscurity; but as they appear to have been symbolical of the Divine presence and glory, Milton uses the word Urim, to hint the celestial splendour and glory of the armour in which he speaks of the Son of God as having been clothed. Compare Pa civ. 2; Matt. xvii. 3; Mark iz. 3.

^{*} Bickering,—bicker, a combat with stones: bicre,—Welsh. Compare Pa xviii. 8; 1. 3.

⁶ Ten thousand thousand,—See Jude 14; Rev. v. 11

BOOK VI.]	PARADISE LOST.	197
" And twenty th	me; far off his coming shone! housand¹ (I their number heard) od, half on each hand were seen.	770
" On the crysta" " Illustrious far	ngs of Cherub rode ^s sublime lline sky, in sapphire throned, r and wide; but by his own	
"When the gre "Aloft, by ange	nem unexpected joy surprised, eat ensign of Messiah blazed els borne—his sign in heaven; conduct Michael soon reduced	775
" His army, cire " Under their h	counfused on either wing, lead embodied all in one. ³ lower Divine his way prepared;	780
"At his comma "Each to his pl "Obsequious;	nd the uprooted hills retired lace; they heard his voice, and went Heaven his wonted face renewed,	•
"This saw hi "And to rebell	oh flowerets hill and valley smiled. s hapless foes, but stood obdúred, ious fight rallied their powers,	785
" In heavenly s	e conceiving from despair: pirits could such perverseness dwell ice the proud what signs avail,	. !
" Or wonders n " They, harden " Grieving to se	nove the obdúrate to relent? ed 4 more by what might most reclai se his glory, at the sight	790 im,
"Stood re-emb "Weening to p	and, aspiring to his height, attled fierce, by force, or fraud prosper, and at length prevail	795
"In universal: "To final battl	and Messiah, or to fall ruin last; and now e drew, disdaining flight,	
	eat; when the great Son of God st on either hand thus spake:	800

¹ Twenty thousand,—Pa. lxviii. 17.
2 He on the wings of Cherub rode,—Pa. xviii. 10.
3 Under their head embodied all in one,—Rom. xii. 5, "We being many are one body in Christ;" Col. i. 18, "He is the head of the body."
4 So Pharach, Exod. xiv.

" 'Stand still, in bright array, ye Saints! here sta	nd,
"Ye angels armed! this day from battle rest:	
"Faithful hath been your warfare, and of God	
"Accepted, fearless in his righteous cause;	
" And as ye have received, so have ye done	805
"Invincibly: but of this cursed crew	
"The punishment to other hand belongs:	
"Vengeance is his, or whose he sole appoints.	
"Number to this day's work is not ordained,	
"Nor multitude: stand only, and behold	810
"God's indignation on these godless poured	010
"By me: not you, but me, they have despised,"	
"Yet envied; against me is all their rage,	
"Because the Father, to whom in Heaven supreme	
"Kingdom, and power, and glory appertains,	815
"Hath honoured me according to his will.	0.0
"Therefore to me their doom he hath assigned;	
"That they may have their wish, to try with me	
"In battle which the stronger proves—they all,	
"Or I alone against them; since by strength	820
"They measure all, of other excellence	020
"Not emulous, nor care who them excels:	
"Nor other strife with them do I vouchsafe.'	
"So spake the Son; and into terror changed	
"His countenance, too severe to be beheld,	825
"And full of wrath bent on his enemies.	020
"At once the Four spread out their starry wings	
"With dreadful shade contiguous; and the orbs	
"Of his fierce chariot rolled, as with the sound	
"Of torrent floods, or of a numerous host.	830
"He on his impious foes right onward drove,	000
"Gloomy as night: under his burning wheels ⁵	
"The steadfast empyréan shook throughout,	
The steadlast empyrean shook throughout,	
1 Stand still,—So Exod. xiv. 13, 14.	

² Deut. xxxil. 35; Rom. xii. 19.

³ Not you, but me, they have despised,—See John xiil. 20; Luke x. 16.
4 The Four spread out their starry wings,—See Ezek. 1. 9, 19, 24.
5 Under his burning wheels,—Dan. vii. 9, "His wheels as burning fire;" Job xxvii. 11.

" All but the throne itself of God. Full soon	
"Among them he arrived, in his right hand 835	
"Grasping ten thousand thunders, which he sent	
"Before him, such as in their souls infixed	
" Plagues: they, astonished, all resistance lost-	
" All courage: down their idle weapons dropt:	
"O'er shields, and helms, and helmed heads he rode 840	
"Of thrones and mighty Seraphim prostrate;	
"That wished the mountains now might be again 1	
"Thrown on them, as a shelter from his ire.	
"Nor less, on either side, tempestuous fell	
"His arrows, from the fourfold-visaged Four," 845	
^a Distinct with eyes, and from the living wheels	
"Distinct alike with multitude of eyes;	
"One spirit in them ruled; and every eye	
"Glared lightning, and shot forth pernicious fire	
"Among the accursed, that withered all their strength, 850	
"And of their wonted vigour left them drained—	
"Exhausted—spiritless—afflicted—fallen!	
"Yet half his strength he put not forth, but checked	
"His thunder in mid volley; for he meant	
"Not to destroy, but root them out of Heaven: 855	
"The overthrown he raised; and as a herd	
"Of goats, or timorous flock together thronged,	
"Drove them before him thunder-struck, pursued	
"With terrors and with furies, to the bounds	
"And crystal wall of Heaven; which, opening wide, 860	'
"Rolled inward, and a spacious gap disclosed	

¹ Rev. vl. 16. ² See Ezek. i.

"Into the wasteful deep: the monstrous sight.

² Yet half his strength he put not forth, —Milton suggests that the power of the Messiah transcended all description; and it is still farther enhanced by holding up the fallen angels as no more before his power than a herd of goats. The similitude of goats is besides the more appropriate, as our Saviour had represented the wicked under the same image, Matt. xxv. 33. The idea of not putting forth half his strength, is somewhat like that in Pa. Ixxviii. 38.

⁴ With terrors and with furies.—The Furies of Mythology were avenging tormentors; but Milton may allude here to Job vi. 4; Isa. li. 20.

"Struck them with horror backward; but far worse	
"Urged them behind: headlong themselves they threw	
"Down from the verge of Heaven: eternal wrath 86	55
"Burned after them to the bottomless pit.	
"Hell heard the insufferable noise: Hell saw	
"Heaven ruining1 from Heaven, and would have fled	
" Affrighted; but strict Fate had cast too deep	
"Her dark foundations, and too fast had bound. 87	70
"Nine days they fell: confounded Chaos roared,	
"And felt tenfold confusion in their fall	
"Through his wild anarchy; so huge a rout	
"Encumbered him with ruin: Hell at last	
"Yawning received them whole, and on them closed; -87	15
"Hell, their fit habitation, fraught with fire	
"Unquenchable, the house of woe and pain.	
" Disburdened Heaven rejoiced, and soon repaired	
"Her mural breach," returning whence it rolled.	
"Sole victor, from the expulsion of his foes, 88	30
" Messiah his triumphal chariot turned:	
"To meet him all his saints, who silent stood	
"Eye-witnesses of his almighty acts,	
"With jubilee advanced; and, as they went,	
"Shaded with branching palm, each order bright, 88	35
"Sung triumph, and him sung victorious King,	
"Son, Heir, and Lord! to him dominion given,	
"Worthiest to reign. He, celebrated, rode	
"Triumphant through mid Heaven, into the courts	
"And temple of his mighty Father throned 85) 0

¹ Heaven running,—Heaven's subjects rushing headlong into ruin; using the word in its Italian sense.

"On high! who into glory him received, "Where now he sits at the right hand of bliss.

Hell at last, yourning, received them whole,—See Isa. v. 14.
 Maral breach,—the opening in her wall supposed to have been made in the confusion of the angels' rout: returning,-i.e. the displaced part of the wall returning, &c.

⁴ With jubilee, - the sound of trumpet, alluding to the 50th year, or year of Jubilee, which was announced to the Jews by the animating notes of trumpets.

⁵ Worthiest to reign; -alluding to Rev. iv. 11.

"Thus, measuring things in Heaven 1 by things on E	arth,
"At thy request, and that thou mayest beware	
"By what is past, to thee I have revealed	895
"What might have else to human race been hid;	
"The discord which befell, and war in Heaven	
" Among the angelic Powers, and the deep fall	
" Of those too high aspiring, who rebelled	
"With Satan:—he who envies now thy state,	900
"Who now is plotting how he may seduce	
"Thee also from obedience, that, with him	
"Bereaved of happiness, thou mayest partake	
" His punishment—eternal misery;	
"Which would be all his solace and revenge,	905
" As a despite done against the Most High,	
"Thee once to gain companion of his woe.	
"But listen not to his temptations: warn	
"Thy weaker: 1 let it profit thee to have heard,	
"By terrible example, the reward	910
"Of disobedience: firm they might have stood,	
"Yet fell. Remember! and fear to transgress."	

¹ Thus measuring things in Heaven by things on earth,—by way of apology for the bold fictions in this book, which, though blamed by some, will yet be generally admired as genuine poetic beauties.

² He who envies:—'tis he who. The angel calls Adam's attention especially to Satan, as the great purpose of his mission was to inform him of the evil spirit's envy and insidious designs against the newly-created human race.

^{*} Thy weaker; -as Peter calls the wife the "weaker vessel," 1 Pet. iii. 7.

BOOK VII.

THE ARGUMENT.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory, and attendance of angels, to perform the work of creation in six days; the angels celebrate with hymns the performance thereof, and his reascension into Heaven.

Descend from Heaven, Urania! by that name
If rightly thou art called, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegaséan wing. The meaning, not the name, I call: for thou,
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but, heavenly-born,
Before the hills appeared, or fountain flowed,
Thou with Eternal Wisdom didst converse—
Wisdom thy sister, and with her didst play In presence of the Almighty Father, pleased

¹ Urania!—meaning heavenly; the name given to one of the heathen Muses: See book i. 1. 6, note. But under this name Milton declares that he invokes a real heavenly personage (l. 5), and not a fiction (l. 39). He represents this supernatural guide to his efforts as existing before the creation of the world; as the sister of that Eternal Wisdom whom Solomon celebrates in the 8th chapter of the Book of Proverbs, as assisting at the formation of the world. To her Solomon gives the name of Prudence. Prov. viii. 12.

² Olympian hill,—Olympus, a mountain in Thessaly, celebrated as the seat of the Muses.

³ Pegaséan wing.—Pegasus was a fabulous horse with wings. When poets soar high in flights of fancy, they are said to be carried on Pegaséan wing.

⁴ Didst play,—Milton adopts the Latin Vulgate translation of what is rendered in the English Bible, Prov. viil. 30, "rejoicing always before him.

With thy celestial song. Up-led by thee. Into the Heaven of Heavens I have presumed, An earthly guest, and drawn empyreal air, Thy tempering: with like safety guided down, 15 Return me to my native element: Lest, from this flying steed unreined, (as once Bellerophon, though from a lower clime.) Dismounted, on the Aleïan field I fall, Erroneous there to wander, and forlorn. 20 Half yet remains unsung, but narrower bound Within the visible diurnal sphere: Standing on earth, not rapt above the pole, More safe I sing with mortal voice, unchanged To hoarse or mute, though fallen on evil days: 25 On evil days though fallen, and evil tongues: In darkness, and with dangers compassed round, And solitude! yet not alone, while thou Visit'st my slumbers nightly, or when Morn Purples the East: still govern thou my song, 30 Urania! and fit audience find, though few: But drive far off the barbarous dissonance Of Bacchus and his revellers-the race

¹ Lest from this flying steed, &c.—speaking as if he had been mounted on a poetic steed having the property of soaring higher than Pegasus. The allusion is to Bellerophon, who, attempting vain-gloriously to mount up to Heaven on the winged horse Pegasus, fell from it, and wandered about on the Alcian field (a tract in Cilicia), till he died. The explanation of the fable may be, as has been suggested, that Bellerophon was unsuccessful in his poetic flights, and hence became melancholy; and Milton in these lines prays that he may not be unsuccessful in his higher flight.

² Half yet remains unsung, but narrower bound,—bound is a participle, as well as unsung: the part yet remaining unsung is not rapt into the invisible world as the former part: it is confined in narrower compass, and bound within the sphere of a day.

² Though faller on evil days; on evil days though fallen,—The natural and affecting beauty of this repetition has drawn forth the praises of all critica. The reference is to his own persecutions, and the profligacy of the Court of Charles II. The classical allusion here is to Orpheus, the Thracian bard, who was torn to pieces by the worshippers of Bacchus, the god of wine, because he attempted to check their licentiousness. Orpheus is said by his melody to have been able to move trees and stones; hence the words, "where woods and rocks had ears to rapture."

Of that vile rout that tore the Thracian bard In Rhodope, where woods and rocks had ears To rapture, till the savage clamour drowned Both harp and voice; nor could the Muse defend Her son. So fail not thou, who thee implores!	35
For thou art heavenly, she an empty dream.	
Say, Goddess, what ensued, when Raphaël,	10
The affable archangel, had forewarned	
Adam, by dire example, to beware	
Apostasy, by what befell in Heaven	
To these apostates; lest the like befall	
In Paradise to Adam, or his race,	45
Charged not to touch the interdicted tree,	
If they transgress, and slight that sole command,	
So easily obeyed amid the choice	
Of all tastes else to please their appetite,	
Though wandering.	
He, with his consorted Eve,	50
The story heard attentive, and was filled	
With admiration, and deep muse, to hear	
Of things so high and strange—things, to their thought	
So unimaginable, as hate in Heaven,	
And war so near the peace of God in bliss,	55
With such confusion: but the evil, soon	
Driven back, redounded as a flood on those	
From whom it sprung; impossible to mix	
With blessedness. Whence Adam soon repealed *	
The doubts that in his heart arose; and now	60
Led on, 4 yet sinless, with desire to know	
What nearer might concern him—how this world	
Of Heaven and Earth conspicuous first began—	
When, and whereof created—for what cause—	
What within Eden, or without, was done	35

¹ Fail not thou, who thee implores! - fail not thou him, who implores thee; the antecedent being suppressed in imitation of classical usage.

2 Deep muse,—musing, meditation, reflection.

⁸ Repealed,—nullified, put an end to his doubts: as a law is of no force when repealed.

⁸ Led on,—the nominative to the verb preceded, in line 69.

Before his memory—as one, whose drouth	
Yet scarce allayed, still eyes the current stream, 1	
Whose liquid murmur heard new thirst excites,	
Proceeded thus to ask his heavenly guest:	
"Great things and full of wonder in our ears,	70
Far differing from this world thou hast revealed,	•
"Divine interpreter! by favour sent	
"Down from the empyréan, to forewarn	
"Us, timely, of what might else have been our loss	
"Unknown, which human knowledge could not reach;	75
"For which to the infinitely Good we owe	•
"Immortal thanks, and his admonishment	
"Receive, with solemn purpose to observe	
"Immutably his sovran will—the end	
"Of what we are." But since thou hast vouchsafed	80
"Gently, for our instruction, to impart	
"Things above earthly thought, which yet concerned	
"Our knowing, as to highest wisdom seemed,"	
" Deign to descend now lower, and relate	
"What may no less perhaps avail us known-	85
" How first began this Heaven which we behold	
" Distant so high, with moving fires adorned	
"Innumerable; and this which yields, or fills	
"All space, the ambient air, wide interfused,4	
" Embracing round this florid Earth—what cause	90
" Moved the Creator, in his holy rest	
"Through all eternity, so late to build	
"In Chaos; and the work begun, how soon	
"Absolved; 5 if unforbid thou mayst unfold	
"What we, not to explore the secrets, ask,	95
"Of his eternal empire, but the more	

As one whose drouth yet scarce allayed, still eyes the current stream:—i. e. as one who still eyes the stream while his drouth is unquenched.

² His sovran will—the end of what we are —See Rev. iv. 11.

⁸ As to highest wisdom seemed,—a classical phrase for seemed fit.

⁴ The ambient air wide interfused,—not only surrounding the earth like a covering, but penetrating into all spaces that would otherwise be unoccupied.

⁵ Absolved ;-completed.

" Up hither, under long obedience tried;
"And Earth be changed to Heaven, and Heaven to Earth—
"One kingdom, joy, and union, without end.
"Meanwhile inhabit lax, 1 ye Powers of Heaven!
"And thou, my Word, begotten Son! by thee
"This I perform; speak thou, and be it done!
"My overshadowing Spirit and Might with thee 165
"I send along: ride forth, and bid the deep
"Within appointed bounds be Heaven and Earth;
"Boundless the deep, because I AM who fill
"Infinitude; nor vacuous the space
"Though I, uncircumscribed myself, retire, 170
"And put not forth my goodness, which is free
"To act or not: necessity and chance
"Approach not me; and what I will is fate."
"So spake the Almighty, and to what he spake,
"His Word, the filial Godhead, gave effect. 175
"Immediate are the acts of God, more swift
"Than time or motion; but to human ears
"Cannot without process of speech be told,
"So told as earthly notion 4 can receive.
"Great triumph and rejoicing was in Heaven, 180
"When such was heard declared the Almighty's will;
"Glory they sung to the Most High5—good will
"To future men, and in their dwellings peace-
"Glory to him, whose just avenging ire
"Had driven out the ungodly from his sight 185
"And the habitations of the just—to him
"Glory and praise, whose wisdom had ordained

¹ Inhabit lax,—dwell apart; having more room. There was a void in Heaven by the expulsion of the fallen angels, and this void would continue till filled up by mankind.

² This I perform:—the present tense used for the future, fitly in regard to Him, with whom to will is to do.—See line 176.

³ Overshadowing Spirit: See Luke i. 35; Gen. i. 2.

⁴ Notion,—conception, apprehension, understanding.

S Compare the song of the angels announcing the birth of Christ, Luke ii. 14.

BOOK VII.]	PARADISE LOST.	209
" Good out of e	evil to create-instead	
" Of spirits mal	lign, a better race to bring	
" Into their vac	cant room, and thence diffuse	190
" His good to v	worlds and ages infinite!	
" So sang the	Hierarchies: 1 meanwhile the Son	
" On his great	expedition now appeared,	
" Girt with om	nipotence, with radiance crowned	
" Of majesty di	ivine! sapiences and love	195
" Immense, and	d all his Father in him shone.	
" About his cha	ariot numberless were poured ³	
" Cherub and 8	Seraph, Potentates and Thrones,	
" And Virtues,	winged Spirits, and chariots winged	
" From the arn	noury of God; where stand of old	200
" Myriads, betv	veen two brazen mountains lodged	
" Against a sol	emn day, harnessed at hand,	
" Celestial equi	ipage! and now came forth	
« Spontaneous,	for within them Spirit lived,	
" Attendant on	their Lord: Heaven opened wide	205
" Her ever-dur	ing gates, harmonious sound!	
" On golden his	nges moving,4 to let forth	
" The King of	Glory, in his powerful Word	
" And Spirit, co	oming to create new worlds.	
"On heavenly	y ground they stood; and from the sho	re 210
"They viewed	the vast immeasurable abyss	
" Outrageous a	s a sea, dark, wasteful, wild,	
"Up from the	bottom turned by furious winds,	
" And surging	waves, as mountains, to assault	
" Heaven's hei	ght, and with the centre mix the pole	. 215

¹ Hierarchies,-orders or ranks of holy beings.

" Silence, ye troubled Waves, and thou Deep, peace!"

² Sapience,—wisdom and knowledge.

Were powed:—this term happily shows the readiness and alacrity of the angels to attend the Messiah. The idea of the chariots issuing from between the mountains seems taken from Zech. vi. 1.

⁴ Harmonious sound I on golden hinges moving,—the sound being produced by the motion of the gates: contrast the harmony of the opening of Heaven's gates with the discord of the doors of Hell, b. ii. 1. 881.

Silence, ye troubled Waves!—The brevity of this command enhances its sublimity and majesty. It is of kin to "Let there be light," in Gen. i., and our Lord rebuking the winds and the waves, Mark iv. 39.

•	
"Said then the Omnific1 Word; 'your discord end!'	
" Nor staid; but, on the wings of Cherubim	
"Uplifted, in paternal glory rode	
" Far into Chaos, and the world unborn;	220
" For Chaos heard his voice: him all his train	
"Followed in bright procession, to behold	
"Creation, and the wonders of his might.	
"Then staid the fervid wheels; and in his hand	
"He took the golden compasses," prepared	225
"In God's eternal store, to circumscribe	
"This universe, and all created things:	
"One foot he centred, and the other turned	
"Round through the vast profundity obscure;	
"And said, 'Thus far extend—thus far thy bounds—	- 230
"This be thy just circumference, O world!"	
"Thus God the Heaven created, thus the Earth,—	
"Matter unformed and void: darkness profound	
"Covered the abyss; but on the watery calm	
"His brooding wings the Spirit of God outspread,	235
"And vital virtue infused, and vital warmth,	
"Throughout the fluid mass; but downward purged	
"The black, tartareous, cold, infernal dregs,	
"Adverse to life: then founded, then conglobed	
" Like things to like; the rest to several place	240

"Disparted; and, between, spun out the air:
"And Earth, self-balanced, on her centre hung."
"'Let there be light,' said God; and forthwith light

¹ Omnific, -all-creating.

² He took the golden compasses :- See Prov. vili. 27.

³ Matter unformed and soid:—Gen. 1. 2. The reader may discern how exactly Milton follows Moses in his account of the creation, both in the order of the work in its various parts, and also in the very words. This book may, indeed, be called a poetical paraphrase on the first chapter of Genesis.

⁴ His broading wings,—Gen. i. 2. Milton follows the original Hebrew more closely than the common translation does; as also in b. i. l. 21.

b The reader is requested to compare b. iii. from l. 708: founded,—laid a foundation; so Psalm lxxix. 11: conglobed,—united in one globe the different portions of the elements of the same kind, formerly scattered in confusion through the abyss; bringing together scattered particles of fire, earth, sea, and sir.

- " Ethereal-first of things-quintessence pure,
- " Sprung from the deep; and from her native East 245
- " To journey through the airy gloom began,
- "Sphered in a radiant cloud, for yet the sun
- "Was not; she in a cloudy tabernacle1
- " Sojourned the while. God saw the light was good;
- "And light from darkness by the hemisphere
- " Divided: 1 light the Day, and darkness Night
- "He named. Thus was the first day even and morn:
- " Nor past uncelebrated, nor unsung
- " By the celestial quires, when orient light
- " Exhaling first from darkness they beheld-
- "Birthday of Heaven and Earth! with joy and shout
- "The hellow missered on them filed
- "The hollow universal orb they filled,
- " And touched their golden harps, and hymning praised
- "God and his works; Creator him they sung,
- "Both when first evening was, and when first morn. 260
- Again, God said, Let there be firmament
- " Amid the waters, and let it divide
- "The waters from the waters;' and God made
- "The firmament—expanse of liquid, pure,
- "Transparent, elemental air, diffused
- "In circuit to the uttermost convex⁵
- " Of this great round—partition firm and sure,

¹ Cloudy tabernack,—alluding to the glory of the Lord abiding in the tabernacle constructed by Moses, till a more glorious temple was built for its fixed residence.

² And light from durkness by the hemisphere divided:—L. e. the one hemisphere being light, while the other was dark.

³ This hymning of the celestial choirs on the creation agrees with Job xxxvii. 4-7.

⁴ The firmament, expanse of liquid . . . air:—The primary meaning of the Hebrew word, Gen. i. 7, is expansion, outstretching, attenuation, elasticity; which are the very properties of our atmosphere. The translation, firmament, is in conformity with the old Greek version of Genesia, and though not so correctly applicable to the nature of the atmosphere, is yet admissible as describing its power of supporting the watery vapours, which it divides from the waters on the surface of the earth. Milton artifully embodies both notions by calling the air an expanse, and also firm partition.

⁵ Convex,—convexity: round,—orb, globe.

"The waters underneath from those above	
" Dividing: for as earth, so he the world1	
"Built on circumfluous waters calm, in wide	270
"Crystalline ocean, and the loud misrule	
" Of Chaos far removed; lest fierce extremes	
Contiguous might distemper the whole frame:	
"And Heaven he named the firmament 2 so even	
" And morning chorus sung the second day.	275
"The earth was formed, but in the womb as yet	_••
" Of waters, embryon immature, involved,3	
"Appeared not : over all the face of earth	
" Main ocean flowed, not idle; but, with warm	
"Prolific humour softening all her globe,	280
"Fermented the great mother to conceive,	
"Satiste with genial moisture: when God said	
"'Be gathered now, ye waters under Heaven,	
"Into one place, and let dry land appear.'	
"Immediately the mountains huge appear	185
"Emergent, and their broad bare backs upheave	100
"Into the clouds; their tops ascend the sky:	
"So high as heaved the tunid hills, so low	
·	
"Down sunk a hollow bottom, broad, and deep-	290
"Capacious bed of waters: thither they	290
"Hasted with glad precipitance, uprolled,	
"As drops on dust conglobing from the dry;	
" Part rise in crystal wall, or ridge direct,	

¹ World,—by this word is here meant the entire organized universe.—See b. ii. l. 1029.

² Heaven he named the firmament:—according to Hebrew ideas, there are three Heavens: the first, the atmosphere, the region of clouds, in which birds expatiate; the second, the vast region of the stars; the third, the residence of the holy angels, and the seat of God's peculiar glory. Milton speaks here of the first, as he mentions the others in other places.

⁸ Embryon immature, involved,—wrapped up as an unfinished offspring in the womb of the ocean.

⁴ Fermented, — warmed and fertilized the earth, which was satistic (saturated or impregnated) with genial (propagating) moisture.

Be gathered now, ye waters:—So in Gen. i. 9. The beauty of Milton's enlargement on this passage has been much admired; the poetic measures of the following verses seeming to rise with the mountains and sink with the waters.—See Psalm civ. 6, and following verses.

" For haste; such flight the great command impress	eđ
"On the swift floods: as armies, at the call	295
"Of trumpets (for of armies thou hast heard),	
"Troop to their standard; so the watery throng,	
"Wave rolling after wave, where way they found,	
"If steep, with torrent rapture; 1 if through plain,	
"Soft ebbing: nor withstood them rock or hill;	300
"But they, or under ground, or circuit wide	
"With serpent error wandering, found their way,	
"And on the washy ooze deep channels wore,	
"Easy; ere God had bid the ground be dry,	
"All but within those banks, where rivers now	305
"Stream, and perpetual draw their humid train.	
"The dry land, Earth, and the great receptacle	
" Of congregated waters, he called Seas;	
"And saw that it was good: and said, 'Let the Eart	h
" Put forth the verdant grass, herb yielding seed,	310
" And fruit-tree yielding fruit after her kind,	
"Whose seed is in herself upon the Earth.'	
"He scarce had said, when the bare Earth, till then	
" Desert and bare, unsightly, unadorned,	
"Brought forth the tender grass, whose verdure class	d 315
"Her universal face with pleasant green;	
"Then herbs of every leaf, that sudden flowered,	
"Opening their various colours, and made gay	
"Her bosom, smelling sweet: and, these scarce blov	vn,
" Forth flourished thick the clustering vine; forth crep	t 320
"The swelling gourd; up stood the corny reed?	
"Embattled in her field, and the humble shrub,	
"And bush with frizzled hair implicit: 3 last,	
"Rose, as in dance, the stately trees, and spread	
"Their branches, hung with copious fruit, or gemmet	1 325

¹ With torrent rapture,—the rapidity and vehemence of a torrent.
2 Corny reed,—the stiff horny reed stood upright among the undergrowths, like a grove of spears arranged as for battle; corny, borrowed from the Latin.

³ With frizzled hair implicit:-entangled with close-growing twigs and leaves, called hair in imitation of classical usage.

- "Their blossoms: with high woods the hills were crowned,
- "With tufts the valleys, and each fountain-side;
- "With borders long the rivers: that Earth now
- "Seemed like to Heaven, a seat where Gods might dwell,
- " Or wander with delight, and love to haunt
- "Her sacred shades: though God had yet not rained
- "Upon the Earth, and man to till the ground
- " None was; but from the Earth a dewy mist
- "Went up, and watered all the ground, and each
- " Plant of the field; which, ere it was in the earth, 335
- "God made, and every herb, before it grew
- "On the green stem: God saw that it was good:3
- " So even and morn recorded the third day.4
 - "Again the Almighty spake, 'Let there be lights
- "High in the expanse of Heaven, to divide 340
- "The day from night; and let them be for signs,
- " For seasons, and for days, and circling years;
- " And let them be for lights, as I ordain
- "Their office in the firmament of Heaven.
- "To give light on the Earth:' and it was so. 345
- " And God made two great lights, (great, for their use
- "To man,) the greater to have rule by day,
- "The less by night, altern; 5 and made the stars,
- " And set them in the firmament of Heaven
- " To illuminate the Earth, and rule the day
- "In their vicissitude, and rule the night,
- "And light from darkness to divide. God saw,
- " Surveying his great work, that it was good:
- " For of celestial bodies first the Sun,

¹ Gemmed their blossoms:—in the Latin sense of the word, put forth their buds or blossoms.

² That, -so that, with these ornaments, Earth now, &c.

³ Gen. ii. 4-6.

⁴ So even and morn recorded the third day.—i.e. the even and morning chorus of angels (mentioned 1. 275) did so, with evening harps and matin, 1. 450.

⁵ Altern; -in its turn, in succession after the greater.

⁶ See Gen. L 14-18.

Scripture or science.

200,	
"A mighty sphere, he framed, unlightsome first,1" Though of ethereal mould: then formed the Moon Globose, and every magnitude of stars; And sowed with stars the Heaven, thick as a field:	355
" Of light by far the greater part he took,	
"Transplanted from her cloudy shrine, and placed	360
"In the Sun's orb, made porous to receive	•
"And drink the liquid light; firm to retain	
"Her gathered beams—great palace now of light.	
"Hither, as to their fountain, other stars	
"Repairing, in their golden urns draw light,	3 65
"And hence the morning planet gilds her horns.	
"By tincture or reflection they augment	
"Their small peculiar, though, from human sight	
"So far remote, with diminution seen.	
" First in his East the glorious lamp was seen,	370
"Regent of day, and all the horizon round	
"Invested with bright rays, jocund to run	
"His longitude through Heaven's high road; the gr	ay
" Dawn, and the Pleiades, before him danced,	
"Shedding sweet influence: 1 less bright the Moon,	375
"But opposite in levelled West was set-	

¹ Unlightsome first,—Milton supposes the sun to be formed as a receptacle for light, which, having been at first created apart, and sphered in a radiant cloud, 1.247, was afterwards transplanted from her cloudy shrine, 1.360, and placed in the sun's orb, henceforth the great palace, or fountain of light. This, of course, is all poetic fancy, without support from

² Their small peculiar,—their own small private stock, from the Latin peculium, property; one's own, no part of which can be claimed by another.

² Compare Ps. xix. 5. Longitude,—the sun's course from east to west. See h. iii. l. 576, note.

⁴ These beautiful images closely resemble a famous picture by Guido, the original of which is on a ceiling at Rome, which represents the Sun in his charlot, with Aurora fiying before him, shedding flowers, and seven beautiful nymph-like figures dancing around his charlot. The Pleiades, which may be signified by these seven nymphs, are seven stars in the neck of the constellation Taurus (the Bull, and second sign in the Zodiac). As these became conspicuous about the time of the Vernal Equinox, Milton, by assigning them as attendants on the Sun, indicates the creation to have taken place at that season, according to prevailing opinion. Shedding sweet influence,—in allusion to Job xxxviii. 31. N.

- " His mirror, with full face borrowing her light
- " From him; for other light she needed none
- "In that aspect; and still that distance keeps
- " Till night; then in the East her turn she shines,
- "Revolved on Heaven's great axle, and her reign
- "With thousand lesser lights dividual holds.
- "With thousand thousand stars, that then appeared
- "Spangling the hemisphere—then first adorned
- "With their bright luminaries, that set and rose: 385
- "Glad evening and glad morn crowned the fourth day.
 - " And God said, 'Let the waters generate
- " Reptile with spawn abundant," living soul:
- " And let fowl fly above the earth, with wings
- "Displayed on the open firmament of Heaven." 390
- "And God created the great whales. and each
- " Soul living, each crept, which plenteously
- "The waters generated by their kinds:
- " And every bird of wing after his kind;
- " And saw that it was good, and blessed them, saying, 395
- " 'Be fruitful, multiply; and in the seas,
- "And lakes, and running streams, the waters fill:
- "And let the fowl be multiplied on the Earth."
- " Forthwith the sounds and seas, each creek and bay,
- " With fry innumerable swarm, and shoals
- " Of fish that with their fins, and shining scales,
- "Glide under the green wave, in sculls that oft
- " Bank the mid sea: part single, or with mate,
- "Graze the sea-weed their pasture, and through groves

¹ Dividual,-divided, shared in common with others.

² Reptile with spawn abundant, -Milton evinces everywhere his accurate acquaintance with the original Scripture. The word translated moving creature, includes the idea of rapidly multiplying, mearming; a term peculiarly applicable to the spawning inhabitants of the deep. Compare Psalm civ. 25.

³ Whales,-all large animals of the deep, in the loose sense of the word.

⁴ From Gen. i. 20-22.

⁵ Sculls,—shoals, or rather smaller shoals, subdivisions of the great migrating multitude. This division of the general mass into sections is a well-known fact. The seas swarm with fry innumerable,—the first hatched spawn, and with shoals of full-grown fishes. So vast were these shoals, that they seemed to bank the mid-sea,

- " Of coral 1 stray; or, sporting with quick glance,
- "Show to the sun their waved coats dropt with gold;
- " Or, in their pearly shells at ease, attend
- " Moist nutriment; or, under rocks, their food
- "In jointed armour's watch: on smooth the seal
- "And bended dolphins play: part huge of bulk, 410
- "Wallowing unwieldy, enormous in their gait,
- "Tempest the ocean: there leviathan,
- "Hugest of living creatures, on the deep
- "Stretched like a promontory, sleeps or swims,
- "And seems a moving land; and at his gills
- "Draws in, and at his trunk spouts out, a sea.4
- "Meanwhile the tepid caves, and fens, and shores,
- "Their brood as numerous hatch, from the egg that, soon
- " Bursting with kindly rapture, forth disclosed
- "Their callow young; but feathered soon and fledge 420
- "They summed their pens; 6 and, soaring the air sublime,
- "With clang despised the ground, under a cloud
- "In prospect:7 there the eagle and the stork

¹ Groves of coral,—the coral, though a deposit of calcareous earth, grows gradually, somewhat like a tree or shrub. Being the abode of a succession of small insects, and secreted by them as the shell is by the small, the older and lower parts of the deposit become hard and rocky, and the newer parts, forming the tips of the branches, are soft and pliable to some extent while inhabited by the living insect.

² Pearly shells;—pearls being formed as a concretion in the shell of certain mussels and oysters.

^{*} Jointed armour,—fitly describing the strong and firmly-jointed crust of lobsters and craw-fish: on smooth seas bended dolphins,—alluding to the curve formed by the back of this fish as he leaps out of the water, and instantly drops into it again.

⁴ The reader should remark how the language employed imitates in sound the ideas expressed—huge bulk, and awkward motion. It is evident that by Leviathan here is meant the whale,—in the limited sense of the word,—the largest of the inhabitants of the deep; and not the crocodile, which is distinctly mentioned afterwards as an amphibious animal, L 474. See b. 1. 201, note; and 1. 391 of this book and note.

⁶ Callow,—naked as a bird before the feathers are grown: fledge,—for fledged, furnished with feathers, and so able to fly.

⁶ Summed their pens;—they completed their plumage; a term borrowed from falconry, meaning to have their feathers full grown.

⁷ Under a cloud in prospect:—the ground seen in prospect, or from a distance, appeared under a cloud, being shaded by the innumerable wings. See line 556.

- "On cliffs and cedar-tops their evries 1 build:
- " Part loosely wing the region; part, more wise,

"In common, ranged in figure, wedge their way,

"Intelligent of seasons,2 and set forth

"Their airy caravan, high over seas

" Flying, and over lands, with mutual wing

" Easing their flight; so steers the prudent crane 430

"Her annual voyage, borne on winds; the air

"Floats as they pass, fanned with unnumbered plumes.

" From branch to branch the smaller birds with song

" Solaced the woods, and spread their painted wings

" Till even; nor then the solemn nightingale

"Ceased warbling, but all night tuned her soft lays.

"Others, on silver lakes and rivers, bathed

"Their downy breast; the swan, with arched neck"

"Between her white wings mantling proudly, rows

¹ Eyries,-nests of birds of prey, so called from an obsolete name for eagle.—See Job xxxix. 27, 28.

Wedge their way, intelligent of seasons, -See Jer. viii. 7. Birds of passage take their long flights arranged in the form of a wedge, or two lines meeting in a point. The bird that forms the point of the wedge cuts the air and facilitates a passage for the rest. After occupying this post for a time, it falls to the rear, and another in succession takes the lead; thus with mutual wing easing their flight. This social flight of the birds is beautifully resembled to the cargrans, or companies of merchants, crossing the Desert together for mutual protection.

^{*} The air floats as they pass,—undulates, moves in waves, in the Latin sense of the word.

⁴ Nor then the solemn nightingale ceased warbling,-Milton has celebrated the nightingale more beautifully than all other poets, not only referring to it by way of simile, but dwelling with delight on its habits and vocal powers. It is worth while to read together the various passages in which he enriches his poetry by describing it.—See Par. Lost, b. iii. 1. 37-40; iv. 598-603, 648, 655, 771; v. 40, 41; vii. 435; viii. 518, 519, and Il Penseroso, 56, &c., and Sonnet i.

⁵ The swan with arched neck, &c. - This short description of the swan surpasses in beauty all that had been written of it by the most famous poets of antiquity. The arched neck, the wings half spread like a mantle, as she silently rows along in stately dignity, like the barge of a Venetian grandee, are pictures which not only please by their natural beauty, but teach the reader to look on the attitudes of this majestic bird with the eye of an artist. The official meaning of state, is a seat of honour or dignity; and also a canopy over a throne or chair of state: in this peculiar sense it is to be understood here.

"Her state with oary feet; yet oft they quit	440
"The dank, and, rising on stiff pennons, tower	
"The mid aërial sky. Others on ground	
"Walked firm; the crested cock, whose clarion sound	i.
	18
"The silent hours; and the other, whose gay train	
"Adorns him," coloured with the florid hue	445
"Of rainbows and starry eyes. The waters thus	
"With fish replenished, and the air with fowl,	
"Evening and morn solémnized the fifth day.	
"The sixth, and of creation last, arose	
"With evening harps and matin; when God said,	450
"Let the earth bring forth soul living in her kind,	
" Cattle, and creeping things, and beast of the earth,	
"Each in their kind.' The Earth obeyed, and straigh	t
"Opening her fertile womb, teemed at a birth	
"Innumerous living creatures, perfect forms,	455
"Limbed and full grown. Out of the ground up rose	,
"As from his lair,5 the wild beast, where he wons	
"In forest wild, in thicket, brake, or den;	
"Among the trees in pairs they rose, they walked:	
"The cattle in the fields and meadows green;	460
"Those rare and solitary, these in flocks	
" Pasturing at once, and in broad herds up sprung.	
"The grassy clods now calved; now half appeared	
"The tawny lion, pawing to get free	

"His hinder parts; then springs, as broke from bonds, 465 And rampant shakes his brinded mane: the ounce,

¹ The dank.—the humid herbage on the margins of lakes.

² The other whose gay train adorns him,—the peacock, in whose tail the hundred eyes of Argus were fabled to have been planted by Juno, after he was slain by Mercury.

⁸ Matin, -(harps); morning (harps).

⁴ Soul living,—a more literal and word-for-word translation of the Hebrew, than even the English Bible. Gen. 1. 24.

⁵ Lair,—the resting-place of a wild beast. Wons,—dwells; both Saxon words.

Those rare,—i. e. scattered here and there, not in flocks, and broad herds, like the gentle and useful cattle.

⁷ The grassy clods now calved,—produced, brought forth animals fully formed.

⁸ Brinded,-brown, allied to brindled.

- "The libbard, and the tiger, as the mole
- "Rising, the crumbled earth above them threw
- "In hillocks: the swift stag from underground
- " Bore up his branching head: scarce from his mould, 470
- "Behemoth, biggest born of Earth, upheaved
- "His vastness: fleeced the flocks and bleating rose,
- " As plants; ambiguous between sea and land,
- "The river-horse, and scaly crocodile.
- "At once came forth whatever creeps the ground, 475
- " Insect or worm: those waved their limber fans
- " For wings, and smallest lineaments exact
- "In all the liveries decked3 of summer's pride.
- "With spots of gold and purple, azure and green:
- "These, as a line, their long dimension drew,
- "Streaking the ground with sinuous trace; not all
- "Minims of nature; some of serpent kind,
- "Wondrous in length and corpulence, involved
- "Their snaky folds, and added wings. First crept
- "The parsimonious emmet, provident
- "Of future; in small room large heart inclosed;
- " Pattern of just equality perhaps
- "Hereafter, joined in her popular tribes
- "Of commonalty: swarming next appeared
- "The female bee, that feeds her husband drone 490
- " Deliciously, and builds her waxen cells
- "With honey stored. The rest are numberless,
- "And thou their natures knowest, and gavest them names,
- " Needless to thee repeated; nor unknown

¹ Libbard,-an obsolete term for leopard, used by old poets.

² Scarce from his mould, Behemoth, &c.—The poetic measures admirably express the heaviness and unwieldiness of the elephant, which is plainly meant here; though learned critics consider the Behemoth of Job (c. xl. 15) as the river-horse; but this is mentioned further on, at 1.474. The effect of these lines in echoing the sense, is the more striking by the contrast of the following verses describing the lesser animals springing up as lightly and thick as plants.

^{*} Decked,—they decked their smallest lineaments in all the liveries, &c.

⁴ Not all minims of nature; — these creeping things were not all of smallest dimensions, as the largest serpents belonged to these tribes.

^{*} The parsimonious emmet, provident of future;—Prov. vi. 6-8; xxx. 25.

"Created thee, in the image of God

1 With brazen eyes and hairy mane terrific.—Thus Olaus Magnus, xxi.
27, is said to describe the Norwegian sea-serpent, or kraken.
2 Milton has in these lines condensed and improved on Ovid's well-known account of man's creation, Metam. b. L. 1. 76, &c. From thence magnatimous, &c.,—from having self-knowledge, self-possession, and some-

525

" Dust of the ground, and in thy nostrils breathed

"The breath of life; in his own image he

tily of reason.

555

-	
" Express; and thou becamest a living soul.	
" Male he created thee; but thy consort	
" Female, for race; then blessed mankind, and said,	530
" 'Be fruitful, multiply, and fill the earth;	
"Subdue it, and throughout dominion hold	
"Over fish of the sea, and fowl of the air,	
"And every living thing that moves on the earth.'1	
"Wherever thus created, " (for no place	535
" Is yet distinct by name,) thence, as thou knowst,	
"He brought thee into this delicious grove,	
"This garden, planted with the trees of God,	
" Delectable both to behold and taste;	
"And freely all their pleasant fruit for food	540
"Gave thee: all sorts are here that all the Earth yie	lds,
"Variety without end: but of the tree,	•
"Which, tasted, works knowledge of good and evil,	
"Thou mayst not; in the day thou eatst, thou diest	:
" Death is the penalty imposed; beware,	545
"And govern well thy appetite; lest Sin	
" Surprise thee, and her black attendant, Death.	
" Here finished he, and all that he had made	
"Viewed,4 and, behold, all was entirely good;	
"So even and morn accomplished the sixth day:	550
"Yet not till the Creator, from his work	
" Desisting, though unwearied, up returned,	
"Up to the Heaven of Heavens, his high abode;	
"Thence to behold this new-created world,	
4 m 1311 41 1 1 1 1 1	

[&]quot;Answering his great idea. Up he rode,
"Followed with acclamation, and the sound

"The addition of his empire—how it showed

"In prospect from his throne 5-how good-how fair,

¹ From Gen. i. 26–28.
² Wherever thus created.—From Gen. ii. 8 and 15, it should seem that man was created in some other place, and afterwards placed in Paradise; therefore Milton says, "Wherever thus created."

Thou mayst not,—i. e. mayst not taste; this being understood from the previous participle tasted.

⁴ Viewed,—the pause in the verse after this word finely suggests the interest with which the Creator paused to contemplate his finished work.

⁵ In prospect from his throne,-prospect, a distant view, as at line 423.

"Symphonious of ten thousand harps, that tuned "Angelic harmonies: the earth, the air 560 "Resounded—(thou rememberst, for thou heardst,)— "The heavens and all the constellations rung— "The planets in their station listening stood— "While the bright pomp ascended jubilant.1 "Open, ye everlasting gates!'s they sung; 565 "Open, ye heavens! your living doors; let in
"The great Creator, from his work returned "Magnificent, his six days' work, a world! "Open, and henceforth oft; for God will deign "To visit oft the dwellings of just men, "Double of the dwellings of just men,
"Delighted; and with frequent intercourse "Thither will send his winged messengers "On errands of supernal grace.' So sung "The glorious train ascending. He through Heaven,
"That opened wide her blazing portals, led 575 "To God's eternal house direct the way; "A broad and ample road, whose dust is gold, "And pavement stars, as stars to thee appear, "Seen in the galaxy,3—that milky way,
"Which nightly, as a circling zone, thou seest 580 Powdered with stars.
"And now on earth the seventh "Evening arose in Eden, for the Sun "Was set, and Twilight from the East came on, "Forerunning Night; when at the holy mount "Of Heaven's high-seated top,—the imperial throne 585 "Of Godhead, fixed for ever firm and sure,— "The Filial Power arrived, and sat him down "With his great Father; for he also went

¹ The frequent repetition of the word up, in the preceding lines, in conjunction with high, prospect from his throne, and the bright pomp (procession) ascending, serve to give an exalted idea of the surpassing exaltation of the Heaven of Heavens, the habitation of the Almighty's throne.

² Open, ye everlasting gates!—borrowed from the twenty-fourth Psalm, which was sung when the ark of God was carried up into the sanctuary on Mount Zion.

³ Galaxy,-the Greek term for the milky way, so called.

"Invisible, yet staid, (such privilege	
"Hath Omnipresence,) and the work ordained,	590
"Author and End of all things; and, from work	
"Now resting, blessed and hallowed the seventh day	7.
"As resting on that day from all his work:	•
"But not in silence holy kept: the harp	
"Had work, and rested not; the solemn pipe,	595
"And dulcimer, all organs of sweet stop,3	
"All sounds on fret,4 by string or golden wire,	
"Tempered soft tuning, intermixed with voice	
"Choral ⁵ or unison: of incense clouds,	
"Fuming from golden censers, hid the mount.	600
"Creation and the six days' acts they sung:	•••
"'Great are thy works, Jehovah! infinite	
"Thy power! What thought can measure thee, or tor	
"Relate thee! Greater now in thy return	iguo
"Than from the giant Angels; thee that day	605
• • • • •	000
"Thy thunders magnified; but to create	
"Is greater, than created to destroy."	
"Who can impair thee, Mighty King! or bound	
"Thy empire! easily the proud attempt	
"Of Spirits apostate, and their counsels vain,	610
"Thou hast repelled; while impiously they thought	
"Thee to diminish, and from thee withdraw	
"The number of thy worshippers. Who seeks	
"To lessen thee, against his purpose serves	

¹ Went...yet staid.—Being omnipresent, he was in Heaven and at the creation of the world at the same time.

² See Gen. il. 2, 3.

⁸ Stop,—that part of the mechanism of an organ by means of which the admission of air to the various pipes is regulated, or cut off when not required.

⁴ Fret,—a slight ridge across the finger-board of stringed instruments to regulate the length of string required for the various notes.

⁵ Choral,—singing in concert, the various parts being in harmony: Unison,—the same notes sounded by all.

[•] Ciant angels;—probably in allusion to the heathen fables of the wars of the glants against the gods; as if it were insinated that these fables derived their origin from the rebellion of the angels.

⁷ Created to destroy.—the expression inverted as in Latin; i.e. to destroy (what has been) created,

"To manifest the more thy might: his evil	615
"Thou usest, and from thence createst more good.	
"Witness this new-made world, another Heaven!	
"From Heaven-gate not far, founded in view	
"On the clear hyaline," the glassy sea;	
" Of amplitude almost immense, with stars	620
"Numerous, and every star perhaps a world	
"Of destined habitation; but thou knowst	
"Their seasons: among these, the seat of Men,	
"Earth with her nether ocean circumfused,	
"Their pleasant dwelling-place. Thrice happy Men,	625
"And sons of Men, whom God has thus advanced!	
"Created in his image, there to dwell	
"And worship him; and, in reward, to rule	
"Over his works, on earth, in sea, or air,	
"And multiply a race of worshippers	630
"Holy and just: thrice happy, if they know	
"Their happiness, and persevere upright!"	
"So sung they, and the empyréan" rung	
"With halleluiahs: thus was Sabbath kept.	
"And thy request think now fulfilled, that asked	635
" How first this world and face of things began,	
"And what, before thy memory, was done	
"From the beginning; that posterity,	
"Informed by thee, might know: if else thou seekst	
"Aught, not surpassing human measure, say."	640

¹ Against his purpose serves to manifest the more thy might,—Ps. xxxiii. 10.

² Hydine.—the Greek word for glassy; the clear expanse, called in the end of the line the glassy sea: the crystalline ocean,—above the firmament, 1.371. See Rev. iv. 6.

⁸ Nether occus, — to distinguish it from the *arystalline occus*, or the waters above the firmament.

⁴ See Psalm viii. 6, 7, 8.

^{*} Empyrean,— the highest Heaven; so called from the Greek word for fire, which was supposed to subsist there as a pure element.

BOOK VIIL

THE ARGUMENT.

ADAM inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge; Adam assents; and, still desirous to detain Raphael, relates to him what he remembered since his own creation; his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and unptials with Eve; his discourse with the angel thereupon; who, after admonitions repeated, departs.

THE angel ended, and in Adam's ear So charming left his voice, that he awhile Thought him still speaking, still stood fixed 1 to hear; Then, as new-waked, thus gratefully replied: "What thanks sufficient, or what recompense 5 " Equal, have I to render thee, divine "Historian! who thus largely hast allayed "The thirst I had of knowledge, and vouchsafed "This friendly condescension to relate "Things else by me unsearchable; now heard 10 "With wonder, but delight, and, as is due, " With glory attributed to the high "Creator? Something yet of doubt remains, "Which only thy solution can resolve. " When I behold this goodly frame, this world, 15 " Of Heaven and Earth consisting, and compute "Their magnitudes; this Earth, a spot, a grain, " An atom, with the firmament compared "And all her numbered stars, that seem to roll

¹ Stood fixed,—continued immoveable; the phrase denotes his riveted attention, not his attitude.

³ Numbered,—though by the Creator only, Ps. cxlvii. 4; though in vast multitudes they are numbered, taken account of, and carefully arranged.

1 Spaces incomprehensible, - L a. to roll through spaces incomprehensible.

² Punctual spot,—a spot no bigger than a point (punctum), compared with the firmament and fixed stars.

² One day and night,—in the compass of one day and night.

⁴ Incorporeal speed,—speed so great as spirits might be supposed to use; speed almost spiritual, as in line 110.

⁵ Won who saw, -won those who saw.

Adam relating, she sole auditress:	
Her husband the relater she preferred	
Before the angel, and of him to ask ¹	
Chose rather; he, she knew, would intermix	
Grateful digressions, and solve high dispute	55
With conjugal caresses; from his lip	
Not words alone pleased her.—O! when meet now	
Such pairs, in love and mutual honour joined!—	
With goddess-like demeanour forth she went,	
Not unattended; for on her, as queen,	60
A pomp ² of winning Graces waited still,	
And from about her shot darts of desire	
Into all eyes, to wish her still in sight.	
And Raphael now, to Adam's doubt proposed,	
Benevolent and facile ³ thus replied:	65
"To ask or search, I blame thee not; for Heaven	
" Is as the book of God before thee set,	
"Wherein to read his wondrous works, and learn	
"His seasons, hours, or days, or months, or years:	
"This to attain, whether Heaven move or Earth,	70
"Imports not, if thou reckon right; the rest	
" From man or angel the great Architect	
"Did wisely to conceal, and not divulge	
"His secrets to be scanned by them who ought	
"Rather admire; or, if they list to try	75
"Conjecture, he his fabric of the heavens	••
"Hath left to their disputes; perhaps to move	
"His laughter at their quaint opinions wide	
"Hereafter, when they come to model Heaven	
"And calculate the stars; how they will wield	80
"The mighty frame;—how build, unbuild, contrive,	-
"The mighty frame ;—now build, unbuild, contrive,	

¹ She preferred...of him to ask.—In making Eve withdraw from the discussion of abstrace subjects with the angel, and preferring to ask instruction from her husband when alone with him, Milton is supported by 1 Cor. xiv. 35, &c.

^{*} Pomp,—train of attendants, procession.

s Facile, -affable.

⁴ Quaint opinions wide, —ingenious, artificial systems; wide, i. e. remote from the truth, and different from each other.

¹ It was a prejudiced opinion among the ancient astronomers, that the motions of the heavenly bodies must necessarily be in circles; and, in succession the two theories of *Epicycles* and *Eccentrics*. In the former, called also the *Concentric Theory*, the earth was supposed to be placed in the centre of a circle, on the circumference of which the centre of another circle revolved; and on the circumference of this second circle (called an *Epicycle*, or circle on a circle), the planet was imagined to move—a supposition which accounted, in some degree, for the apparent irregularity of its motion. In the *Eccentric Theory*, the earth was also placed stationary in the starry sphere; but the sun was carried round in a circle, the centre of which was *eccentric* from that of the earth.

² Already by thy reasoning this I guess,—from Adam's reasoning, Raphael conjectured that his offspring would form many quaint but contradictory systems of astronomy.

^{*} Officious; -- serviceable.

⁴ His line stretched out so far.—See Job xxxvili. 5.

115

130

- " Ordained for uses to his Lord best known.1
- "The swiftness of those circles attribute,
- "Though numberless," to his omnipotence,
- "That to corporeal substances could add
- "Speed almost spiritual: me thou thinkest not slow, 110
- "Who since the morning-hour set out from Heaven,
- "Where God resides, and ere mid-day arrived
- "In Eden: distance inexpressible
- "By numbers that have name! But this I urge,
- "Admitting motion in the Heavens, to show
- "Invalid that which thee to doubt it moved;
- "Not that I so affirm, though so it seem
- "To thee, who hast thy dwelling here on earth.
 - "God, to remove his ways from human sense,
- " Placed Heaven from Earth so far, that earthly sight, 120
- " If it presume, might err in things too high,
- " And no advantage gain. What if the sun
- "Be centre to the world; and other stars,
- " By his attractive virtue and their own
- "Incited, dance about him various rounds? 125
- "Their wandering course, now high, now low, then hid,
- " Progressive, retrograde, or standing still,
- "In six thou seest; and what if seventh to these
- "The planet Earth, so steadfast though she seem,
- "Insensibly three different motions move!
- "Which else to several spheres thou must ascribe,

¹ This fine reflection, 1 103-106, it has been remarked, is confirmed by the authority of the greatest philosophers, who seem to attribute the first notion of religion in man to his observing the grandeur of the universa. Compare also the devout sentiments of the Psalmist, inspired by contemplating the starry heavens, Psalms viii. and xix., &c.

² Though numberless,—though these circles are numberless, yet the swiftness of them all is so vast, that it must be attributed to Omnipotence as alone able to cause it.

^{*} In six thou seest;—in the moon, and the five other wandering fires, as they are called, b. v. l. 177. Their motions are evident: what if the earth should be a seventh planet, and move three different motions? i. e. the daily motion round her own axis, causing day and night, the annual motion round the sun, and the motion of nutation of its axis, by which the pole of the heavens (the point immediately over the pole of the earth) describes a wavy curve round the pole of the ecliptic.

" Moved contrary with thwart obliquities;	
" Or save the Sun his labour, and that swift	
"Nocturnal and diurnal rhomb 1 supposed,	
"Invisible else above all stars, the wheel	135
" Of day and night: which needs not thy belief,"	
"If Earth, industrious of herself, fetch day	
"Travelling east, and with her part averse	
" From the Sun's beam meet night, her other part	
"Still luminous by his ray. What if that light,	140
"Sent from her through the wide transpicuous air,	
"To the terrestrial Moon be as a star,	
" Enlightening her by day, as she by night	
"This Earth, reciprocal, if land be there,	
"Fields and inhabitants? Her spots thou seest	145
" As clouds,4 and clouds may rain, and rain produce	
"Fruits in her softened soil, for some to eat	
" Allotted there; and other suns perhaps,	
"With their attendant moons, thou wilt descry,	
"Communicating male and female light ⁵	150
"(Which two great sexes animate the world),	

¹ That swift nocturnal and diurnal rhomb,—using the word rhomb in the Greek sense of it, which, as usual, he explains in the next line by "the scheel of day and night: so he calls the primum mobile, and this primum mobile, in the ancient astronomy, was an imaginary sphere above those of the planets and fixed stars, and, therefore, said by our author to be supposed, and isvisible above all stars. This was supposed to be the first mover, and to carry all the subordinate spheres round along with it, communicating to them a motion by which they revolved in twenty-four hours.

² Which needs not thy belief,—there is no need to believe this, if the earth, by revolving on her own axis from west to east in twenty-four hours, enjoys day in that half of her globe which is turned towards the sun, and is shrouded in night in the other half turned away from the sun.

³ Transpicuous,-transparent, that can be penetrated by the sight.

⁴ Her spots thou seest as clouds, &c.—This beautiful fancy about the moon being fertile and habitable, is completely overturned by the revelations of powerful telescopes in modern times, which show the surface of the moot be bare and rocky, covered with vast numbers of craters of extinct volcanoes, and immense masses of rock, in incalculable multitude, strewed all around them; no traces of vapour, rain, or sea, being discernible.

⁶ Communicating male and female tight;—the same being said, poetically, to give male, and the moons, female light: this mode of speaking was used by the ancients, as may be seen from Pilny's Natural History, b. ii. c. 100.

"Stored in each orb perhaps with some that live: 1 "For such vast room in nature unpossessed "By living soul, desert and desolate,	
"Only to shine, yet scarce to contribute	155
" Each orb a glimpse of light, conveyed so far	400
"Down to this habitable," which returns	
" Light back to them, is obvious to dispute.	
"But whether thus these things, or whether not,-	
"Whether the Sun, predominant in Heaven,	160
"Rise on the Earth, or Earth rise on the Sun;	
"He from the East his flaming road begin,	
"Or she from West her silent course advance	
"With inoffensive pace, that spinning sleeps	
"On her soft axle, while she paces even,	165
"And bears thee soft with the smooth air along;	
" Solicit not thy thoughts: with matters hid:	
"Leave them to God above; him serve and fear.4	
"Of other creatures, as him pleases best,	
Wherever placed, let him dispose; joy thou	170
"In what he gives to thee—this Paradise	
"And thy fair Eve: Heaven is for thee too high	
"To know what passes there; be lowly wise:	
"Think only what concerns thee, and thy being;	
"Dream not of other worlds; what creatures there	175
"Live, in what state, condition, or decree:	
"Contented that thus far hath been revealed,	
"Not of Earth only, but of highest Heaven.	
To whom thus Adam, cleared of doubt, replied:	
"How fully hast thou satisfied me, pure	180

¹ Stored in each orb perhaps with some that live.—This should be read in connection with line 150. It is light that is spoken of as stored in each orb; and from the abundance of light distributed among these worlds, he suggests the probable idea of living beings to enjoy it. The 151st line should thus be read as a parenthesis. Ed.

² This habitable,—earth being understood, as in b. vl. 1.78, this terrene. The corresponding adjective in Greek is used in the same way without the substantive.

Solicit not thy thoughts, -in the Latin sense, disturb not thy thoughts.

^{*} Leave them to God above; him serve and fear, &c.—See Eccles. xii. 13; ix 9 10; Ps. cxxxi. 1.

" Intelligence of Heaven, Angel serene!	
"And, freed from intricacies, taught to live	
"The easiest way: nor with perplexing thoughts	
"To interrupt the sweet of life, from which	
"God hath bid dwell far off all anxious cares,	185
"And not molest us; unless we ourselves	
" Seek them with wandering thoughts, and notions	min.1
"But apt the mind, or fancy, is to rove	
"Unchecked, and of her roving is no end;	
"Till, warned, or by experience taught, she learn,	190
"That not to know at large of things remote	100
"From use, obscure and subtle, but to know	
"That which before us lies in daily life,	
"Is the prime wisdom: what is more, is fume,"	
"Or emptiness, or fond impertinence;	195
"And renders us, in things that most concern,	
"Unpractised, unprepared and still to seek.	
"Therefore from this high pitch let us descend	
"A lower flight, and speak of things at hand	
"Useful; whence, haply, mention may arise	200
"Of something not unseasonable to ask,	
"By sufferance, and thy wonted favour, deigned.	
"Thee I have heard relating what was done	
" Ere my remembrance: now, hear me relate	
"My story, which perhaps thou hast not heard;	205
"And day is not yet spent: till then thou seest	
"How subtly to detain thee I devise,	
"Inviting thee to hear while I relate;	
"Fond! were it not in hope of thy reply:	
" For, while I sit with thee, I seem in Heaven;	210
"And sweeter thy discourse is to my ear	
"Than fruits of palm-tree, pleasantest to thirst	
"And hunger both, from labour, at the hour	
¹ Compare Samson Agonistes, l. 300-30%.	
- Compare Samson Vigorisies, r 600-30".	

Compare Samson Agonistes, 1. 300-306.
 Fume,—smoke; the expressions immediately following explain the idea.

I han fruits of palm-tree, pleasantest to thirst and hunger both.—The fruit of the date-palm forms a very pleasant and nutritive food. The kernel of the cocoa-nut, the fruit of another species of palm, forms also an

201	FARADISE LOSI.	[BOOK VIII.
" Of sweet repast:	they satiste, and soon	611.
	; but thy words, with g	
0 .	their sweetness no sat	
, ,	Raphael answered heave	•
	ungraceful, Sire of Me	•
	oquent; for God on the	
•	gifts hath also poured;	220
	vard both his image fair	
	te, all comeliness and g	
	d each word, each mot	
	e in Heaven of thee on	
	ow-servant, ³ and inquire	
	ways of God with Man	
	, hath honoured thee, a	
	, nath honoured thee, a al love : say therefore o	
-	•)n ;
	as absent, as befell,	ıre. 230
	age uncouth and obscu	
	towards the gates of I	
	legion (such command	
	thence issued forth a	spy,
• •	God was in his work;	
	d at such eruption bold	
	n creation might have n	
•	ırst without his leave a	ttempt :
	upon his high behests	
•	ran King; and to inur	
	dience. Fast we found	•
	s, and barricaded strong	
" But, long ere ou	r approaching, heard w	ithi n
" Noise, other than	n the sound of dance or	r song;
" Torment, and lo	ud lament, and furious	rage!
	ed up to the coasts of li	
	ning: so we had in cha	

refreshing liquid. Compare Ps. cxix. 103.

1 Nor are thy lips ungraceful,—alluding to Ps. xlv. 3.

2 Our fellow-servant.—so the angel says to St. John, Rev. xxii. 9.

3 Uncouth,—strange, unusual.

⁴ Inure,—to habituate to the practice of.

"But thy relation now; for I attend,
"Pleased with thy words no less than thou with mine."
So spake the godlike Power, and thus our Sire:
"For man to tell how human life began 250
" Is hard; for who himself beginning knew!
" Desire with thee still longer to converse
"Induced me. As new waked from soundest sleep,
" Soft on the flowery herb I found me laid,
"In balmy sweat; which with his beams the Sun 255
"Soon dried, and on the reeking moisture fed.
"Straight toward Heaven my wondering eyes I turned,
"And gazed awhile the ample sky; till, raised
"By quick instinctive motion, up I sprung,
"As thitherward endeavouring, and upright 260
⁶ Stood on my feet. About me round I saw
" Hill, dale, and shady woods, and sunny plains,
"And liquid lapse of murmuring streams; by these,
"Creatures that lived and moved, and walked or flew;
"Birds on the branches warbling; all things smiled 265
"With fragrance, and with joy my heart o'erflowed.
"Myself I then perused, and limb by limb
"Surveyed, and sometimes went, and sometimes ran
"With supple joints, as lively vigour led:
"But who I was, or where, or from what cause, 270
"Knew not: to speak I tried, and forthwith spake;
"My tongue obeyed, and readily could name
"Whate'er I saw. 'Thou Sun,' said I, 'fair light!
"And thou enlightened Earth, so fresh and gay!
"Ye hills, and dales, ye rivers, woods, and plains, 275
"And ye that live and move, fair creatures! tell,
"Tell, if ye saw, how I came thus, how here?

1 Reeking,—steaming, smoking.

"Not of myself; by some great Maker then, "In goodness and in power pre-eminent:

² Gazed,—used actively for surveyed with wonder, according to the classical usage of the corresponding Greek word.

³ Liquid lapse of murmuring streams;—a fine imitation of the sounds produced by the objects described.

"Tell me how may I know him, how adore,	280
"From whom I have that thus I move and live,	
"And feel that I am happier than I know!"	
"While thus I called, and strayed I knew not whi	ther.
" From where I first drew air, and first beheld	
"This happy light; when answer none returned,	285
"On a green shady bank, profuse of flowers,	-
"Pensive I sat me down: there gentle sleep	
"First found me, and with soft oppression seized	
"My drowsed sense, untroubled, though I thought	
"I then was passing to my former state,	290
"Insensible, and forthwith to dissolve:	
"When suddenly stood at my head a dream,	
"Whose inward apparition gently moved	
"My fancy to believe I yet had being,	
"And lived. One came, methought, of shape divine	295
"And said, 'Thy mansion wants thee, Adam; rise,	,
"First man, of men innumerable ordained	
"First father! called by thee, I come thy guide	
"To the garden of bliss, thy seat prepared."	
"So saying, by the hand he took me raised,	300
"And, over fields and waters, as in air,	
"Smooth sliding without step, last led me up	
"A woody mountain, whose high top was plain—	
"A circuit wide, inclosed with goodliest trees,	
"Planted with walks and bowers; that what I saw	305
"Of earth before scarce pleasant seemed. Each tree	
"Laden with fairest fruit, that hung to the eye	,
"Tempting, stirred in me sudden appetite	
"To pluck and eat; whereat I waked, and found	
"Before mine eyes all real, as the dream	310
"Had lively shadowed. Here had new begun	Q _0
"My wandering, had not He, who was my guide	
"Up hither, from among the trees appeared,	
"Presence Divine! Rejoicing, but with awe,1	
"In adoration at his feet I fell	315

¹ Rejoicing, but with awe,—after the Scriptural phrase, rejoice with tremblung, Pa ii 11.

"Submiss: he reared me, and, 'Whom thou soughtst I	am,'
"Said mildly; 'Author of all this thou seest	
"Above, or round about thee, or beneath.	
"This Paradise I give thee; count it thine	
"To till and keep,1 and of the fruit to eat:	320
" Of every tree that in the garden grows	
"Eat freely with glad heart; fear here no dearth:	
"But of the tree," whose operation brings	
"Knowledge of good and ill, which I have set,	
"The pledge of thy obedience and thy faith,	325
"Amid the garden, by the tree of life,	
« (Remember what I warn thee!) shun to taste,	
"And shun the bitter consequence: for know,	
"The day thou eatst thereof,-my sole command	
"Transgressed,-inevitably thou shalt die,	330
"From that day mortal; and this happy state	
"Shalt lose, expelled from hence into a world	
"Of woe and sorrow.' Sternly he pronounced.	
"The rigid interdiction, which resounds	
"Yet dreadful in mine ear, though in my choice	3 35
"Not to incur: but soon his clear aspect	
"Returned, and gracious purpose thus renewed:	
" Not only these fair bounds, but all the Earth	
"To thee and to thy race I give; as lords	
" Possess it, and all things that therein live,	340
"Or live in sea or air—beast, fish, and fowl.	
"In sign whereof, each bird and beast behold	
"After their kinds; I bring them to receive	
" From thee their names, and pay the fealty	
"With low subjection: understand the same	345
" Of fish within their watery residence,	
"Not hither summoned, since they cannot change	
"Their element, to draw the thinner air.'	

¹ To till and keep,—a literal translation of the Heb. of Gen. ii. 15.

² But of the tree, &c.—Commentators have called attention to the striking way in which Milton dwells on the prohibition given to Adam, repeating and enforcing every word, as on the violation of this prohibition the whole poem turns.

"As thus he spake, each bird and beast behold	
"Approaching, two and two—these cowering low	350
"With blandishment—each bird stooped on his wing	ζ.
" I named them as they passed, and understood	
"Their nature; with such knowledge God endued	
" My sudden apprehension. But in these	
" I found not what, methought, I wanted still;	355
"And to the heavenly vision 1 thus presumed:	
"'O, by what name,—for thou above all these,	
" Above mankind, or aught than mankind higher,	
"Surpassest far my naming!—how may I	
"Adore thee, Author of this universe,	360
"And all this good to man? for whose well-being	
" So amply, and with hands so liberal,	
"Thou hast provided all things: but with me	
" I see not who partakes. In solitude	
"What happiness! who can enjoy alone;	365
"Or, all enjoying, what contentment find?"	
"Thus I presumptuous; and the Vision bright,	
" As with a smile more brightened, thus replied:	
"'What callst thou solitude! Is not the Earth	
"With various living creatures, and the air	370
"Replenished, and all these at thy command	
"To come and play before thee! Knowst thou not	
"Their language and their ways! They also know,	
" And reason not contemptibly: with these	
"Find pastime, and bear rule; thy realm is large."	375
" So spake the Universal Lord, and seemed	
"So ordering: I, with leave of speech implored,	
" And humble deprecation, thus replied:	
"' Let not my words offend thee," heavenly Power	r!
" My Maker, be propitious while I speak!	380
" Hast thou not made me here thy substitute,	
" And these, inferior far, beneath me set?	
" Among unequals what society	

The heavenly Vision,—object of vision, whom he addresses as Author of
this universe, 1. 360.
 Let not my words offend thee,—See Gen. xviii. 30.

BOOK VIII.] PARADISE LOST.	239
"Can sort!1 what harmony, or true delight!	
"Which must be mutual, in proportion due	385
"Given and received; but, in disparity,	
"The one intense, the other still remiss,	
"Cannot well suit with either, but soon prove	
"Tedious alike. Of fellowship I speak,	
"Such as I seek, fit to participate	39 0
" All rational delight; wherein the brute	
"Cannot be human consort: they rejoice	
"Each with their kind, lion with lioness;	
"So fitly them in pairs thou hast combined:	
"Much less can bird with beast, or fish with fowl	395
"So well converse; nor with the ox the ape;	
"Worse then can man with beast, and least of all	l. '
"Whereto the Almighty answered, not displease	sed:
" A nice and subtle happiness, I see,	
"Thou to thyself proposest, in the choice	400
" Of thy associates, Adam! and wilt taste	
"No pleasure, though in pleasure, solitary.	
"What thinkst thou then of me, and this my state	!
"Seem I to thee sufficiently possessed	
" Of happiness, or not? who am alone	405
"From all eternity; for none I know	
"Second to me or like, equal much less.	-
"How have I then with whom to hold converse,	
"Save with the creatures which I made, and thos	е
"To me inferior, infinite descents	410
"Beneath what other creatures are to thee?"	
"He ceased; I lowly answered: 'To attain	
"The height and depth of thy eternal ways	
"All human thoughts come short, Supreme of thi	ngs!
"Thou in thyself art perfect, and in thee	415
"Is no deficience found: not so is man,	
"But in degree—the cause of his desire	
"By conversation with his like to help,	
"Or solace his defects. No need that thou	
1 Can sort?—can consort: fit.	

¹ Can sort?—can consort: fit.

² The height and depth of thy eternal ways,—See Rom. xi. 88.

"Shouldst propagate, already Infinite;	42 0
And through all numbers absolute, though One:	
But man by number is to manifest	
"His single imperfection," and beget	
" Like of his like, his image multiplied;	
"In unity defective, which requires	425
" Collateral love, and dearest amity.	
"Thou, in thy secresy, although alone,	
"Best with thyself accompanied, seekst not	
"Social communication; yet, so pleased,4	
"Canst raise thy creature to what height thou wilt	430
" Of union, or communion, deified:	
"I, by conversing, cannot these erect	
" From prone; nor in their ways complacence find."	,
"Thus I emboldened spake, and freedom used	
"Permissive, and acceptance found: which gained	435
"This answer from the gracious Voice Divine:	
" Thus far to try thee, Adam! I was pleased:	
" And find thee knowing, not of beasts alone,	
"Which thou hast rightly named, but of thyself:	
"Expressing well the spirit within thee free,-	440
"My image,—not imparted to the brute;	
"Whose fellowship therefore, unmeet for thee,	
"Good reason was thou freely shouldst dislike;	
" And be so minded still: I, ere thou spakest,	
"Knew it not good for man to be alone:	445
" And no such company as then thou sawst	
"Intended thee; for trial only brought,	
"To see how thou couldst judge of fit and meet:	
"What next I bring shall please thee, be assured,—	

¹ Through all numbers absolute,—a Latin phrase; perfect in all parta.
2 His single imperfection,—a Latin way of saying, the imperfection of

² His single imperfection,—a Latin way of saying, the imperfection of him single; imperfection as an individual, without the help of others of like nature.

² In unity defective,—man being defective in a state of singleness.

⁴ So pleased,—i. e. if so pleased; if it so please thee.

⁵ From prone;—from bending forward to the earth, and looking downwards.

⁶ Permissive,—granted by permission; not restrained.

⁷ Gen. II. 18.

"Thy likeness, thy fit help, thy other self,—	50
"Thy wish exactly to thy heart's desire."	
"He ended, or I heard no more; for now	
"My earthly by his heavenly overpowered,	
"Which it had long stood under, strained to the heigh	t
"In that celestial colloquy sublime, 44	55
" (As with an object that excels the sense,	
" Dazzled and spent,) sunk down; and sought repair	
" Of Sleep, which instantly fell on me, called	
"By nature as in aid, and closed mine eyes.	
"Mine eyes he closed, but open left the cell 40	60
" Of fancy, my internal sight; by which,	
"Abstract" as in a trance, methought I saw,	
"Though sleeping, where I lay, and saw the shape,	
"Still glorious, before whom awake I stood;	
"Who stooping, opened my left side, and took 4	65
"From thence a rib, with cordial spirits warm,	
"And life-blood streaming fresh: wide was the wound	
"But suddenly with flesh filled up and healed:	
"The rib he formed and fashioned with his hands;	
	70

"That what seemed fair in all the world, seemed now

"Man-like, but different sex; so lovely fair,

¹ My earthly (nature) by his heavenly overpowered,...dazzled and spent, sunk down, and sought repair of Skerp, &c...—Sleep is here personified as an agent, coming to the ald of Adam's frame, exhausted by the effort of conversing with the Almighty. See Daniel x. 17, where the prophet represents himself as overpowered by his colloquy with the angel. What is there called "deep sleep," in the English Bible, the Greek interpreters render "ecstasy," or trance; which idea Milton adopts, and founds on it the beautiful thought that Adam was conscious of all that was done to him in the creation of Eve, and understood the mystery of it, God having informed his understanding in his ecstasy. This view is not inconsistent with the words used by Adam when he awakes, Gen. ii. 23, 24; repeated at 1. 495-9, in which Adam owns and claims his companion, and declares the sacredness of their mutual relation.

² Abstract,—the spirit for the time withdrawn from the influence of the body; so that, though aware of what was doing, it did not see by the help of the material organs of sight, but with the eyes of the mind, as it were. Compare Numb. xxiv. 4.

With cordial spirits warm,—warm with spirits fresh from the energy of the heart.

"Mean, 1 or in her summed up—in her contained "And in her looks; which from that time infused "	
"Sweetness into my heart unfelt before,	475
"And into all things from her air inspired	4,0
"The spirit of love, and amorous delight.	
"She disappeared, and left me dark; I waked—	
"To find her, or for ever to deplore	480
"Her loss, and other pleasures all abjure.	480
"When out of hope, behold her, not far off,	
"Such as I saw her in my dream, adorned	
"With what all Earth or Heaven could bestow	
"To make her amiable! On she came,	
" Led by her heavenly Maker, though unseen,	485
"And guided by his voice; nor uninformed	
" Of nuptial sanctity, and marriage rites:	
"Grace was in all her steps, Heaven in her eye,	
"In every gesture dignity and love!	
"I, overjoyed, could not forbear aloud:	490
"'This turn hath made amends: thou hast fulfille	4
"Thy words, Creator bounteous and benign,	· u
"Giver of all things fair! but fairest this	
J J	
"Of all thy gifts! nor enviest.4 I now see	40.5
"Bone of my bone, flesh of my flesh, myself	495
"Before me: Woman is her name; of Man	
"Extracted: for this cause he shall forego	
" Father and mother, and to his wife adhere;	
"And they shall be one flesh, one heart, one soul."	

¹ Mean,—the pause which the reader is compelled to make on this word at the beginning of the line, helps to enforce the sentiment expressed, by causing it to be dwelt upon; as is the case in various other instances throughout the poem.

² Left me dark,—light, in most languages, being a figure representing found comfort, as darkness represents their want. See Sonnet to his deceased wife, where he says—

[&]quot;She fied ! and day brought back my night."

³ Could not forbear aloud, -to say aloud.

⁴ Nor enviest,—thou hast fulfilled thy words in this, the fairest of thy gifts, nor thinkest it too good for me. Compare James i. 17, and 5.

⁸ And they shall be one flesh, one heart, one soul,—a beautiful amplification of "they shall be one flesh." The line, though consisting of

"Not obvious, not obtrusive, but, retired, "The more desirable; or, to say all, "Nature herself, though pure of sinful thought,— "Wrought in her so, that, seeing me, she turned: "I followed her; she what was honour knew, "And, with obsequious majesty, approved "My pleaded reason. To the nuptial bower "I led her blushing like the Morn: all Heaven, "And happy constellations, on that hour "Shed their selectest influence; the Earth "Gave sign of gratulation, and each hill; "Joyous the birds; fresh gales and gentle airs "Whispered it to the woods, and from their wings "Flung rose, flung odours from the spicy shrub, "Disporting, till the amorous bird of night "Sung spousal, and bid haste the evening star "On his hill top to light the bridal lamp." "Thus have I told thee all my state, and brought "My story to the sum of earthly bliss, "Which I enjoy; and must confess to find "In all things else delight indeed, but such "As, used or not, works in the mind no change, "Nor vehement desire; these delicacies "I mean of taste, sight, smell, herbs, fruits, and flowers,	"She heard me thus; and though divinely brought, "Yet innocence, and virgin modesty, "Her virtue, and the conscience of her worth, "That would be wooed, and not unsought be won,	500
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		525
"I mean of taste, sight, smell, herbs, fruits, and flowers,		
		ers,
	"Walks, and the melody of birds: but here	
"Far otherwise! transported I behold,	"Far otherwise! transported I behold,	

monosyllables, has peculiar force and beauty, like other similar lines. See b. ii. l. 621, 950; and l. 527 of this book.

¹ Conscience, — used as in 1 Cor. viii. 7, Heb. x. 2, for consciousness.

² Not obvious,—not coming to meet me; not throwing herself in my way: she was "divinely brought." See l. 500.

⁸ Bio haste the evening star...to light the bridal lamp.—The evening star is said to light the bridal lamp, as it was the signal among the ancients to light their torches in order to conduct the bride home to her bridegroom. Spousal,—nuptials.

"Commotion strange! in all enjoyments else "Superior and unmoved—here only weak "Against the charm of beauty's powerful glance. "Or nature failed in me, and left some part "Not proof enough such object to sustain; "Or, from my side subducting, took perhaps "More than enough; at least on her bestowed "Too much of ornament, in outward show "Elaborate, of inward less exact." "For well I understand, in the prime end "Of nature, her the inferior, in the mind "And inward faculties, which most excel;
"Against the charm of beauty's powerful glance. "Or nature failed in me, and left some part "Not proof enough such object to sustain; 535 "Or, from my side subducting, took perhaps "More than enough; at least on her bestowed "Too much of ornament, in outward show "Elaborate, of inward less exact.1 "For well I understand, in the prime end "Of nature, her the inferior, in the mind "And inward faculties, which most excel;
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"And inward faculties, which most excel;
"In outward also her resembling less
"His image who made both, and less expressing
"The character of that dominion given 545
"O'er other creatures: yet, when I approach
"Her loveliness, so absolute she seems,
"And in herself complete, so well to know
"Her own, that what she wills to do or say,
"Seems wisest, virtuousest, discreetest, best: 550
"All higher knowledge in her presence falls
" Degraded; wisdom in discourse with her
"Loses discountenanced, and like folly shows:
"Authority and reason on her wait,
"As one intended first, 5 not after made 555
"Occasionally; and, to consummate all,
"Greatness of mind, and nobleness, their seat
"Build in her loveliest, and create an awe
"About her, as a guard angelic placed."
1 Con the case continued in Company A contains 1 100K 1090

¹ See the same sentiment in Samson Agonistes, L 1025-1030.

² Absolute,—finished, complete. See l. 421.

Seems wisest, virtuousest,—the attention is arrested by the number of epithets in this line without the conjunction, as also by the unusual form of the superlative virtuousest; and by the necessarily alow motion of the verse.

⁴ Loses discountenanced,—loses self-possession, being discomposed in her imposing presence.

⁵ As one intended first, &c.,—as originally designed, though last made, and not merely called into being to suit an emergency,—for the occasion.

¹ Adorn,—for adorned, after the Italian form adorno, for adornato. Similar abbreviated forms are used, b. iii. 1 627, fledge for fledged; lx. 1 901, devote for devoted.

To whom thus, half abashed, Adam replied: "Neither her outside formed so fair, nor aught "In procreation common to all kinds,	595
" (Though higher of the genial bed by far,	
"And with mysterious reverence I deem,)	
"So much delights me, as those graceful acts,	600
"Those thousand decencies, that daily flow	
" From all her words and actions, mixed with love	
"And sweet compliance, which declare unfeigned	
"Union of mind, or in us both one soul;	
"Harmony to behold in wedded pair	305
" More grateful than harmonious sound to the ear.	
"Yet these subject not: I to thee disclose	
"What inward thence I feel, not therefore foiled;	
"Who meet with various objects, from the sense	
"Variously representing; yet, still free,	610
"Approve the best, and follow what I approve.	
"To love, thou blamest me not; for love, thou sayst,	
"Leads up to Heaven—is both the way and guide;	
"Bear with me then, if lawful what I ask:	
"Love not the heavenly spirits, and how their love	615
"Express they! by looks only! or do they mix	
"Irradiance, virtual or immediate touch !"	•
To whom the angel, with a smile that glowed	
Celestial rosy red, love's proper hue,	
Answered: "Let it suffice thee that thou knowst	620
"Us happy; and without love no happiness.	
"Whatever pure thou in the body enjoyst,-	
"And pure thou wert created,—we enjoy	
"In eminence; and obstacle find none	
"Of membrane, joint, or limb, exclusive bars:	625
" Easier than air with air, if Spirits embrace,	
"Total they mix, union of pure with pure	
" Desiring; nor restrained conveyance need,	
"As flesh to mix with flesh, or soul with soul.	

¹ Harmony to behold, &c.—This union of mind, in both one soul, is a harmony more grateful to behold, than harmonious sound is to the ear.
2 Subject not,—do not enslave me.

"But I can now no more: the parting Sun, "Beyond the Earth's green cape and verdant isles! "Hesperian, sets; my signal to depart. "Be strong, live happy, and love! but, first of all, "Him, whom to love is to obey; and keep	630
"His great command: take heed, lest passion sway	635
"Thy judgment to do aught, which else free will "Would not admit: thine, and of all thy sons,	
"The weal or woe in thee is placed; beware!	
"I in thy persevering shall rejoice,	
"And all the blest. Stand fast! to stand, or fall,	640
" Free in thine own arbitrement it lies.	
" Perfect within, no outward aid require;	
"And all temptation to transgress repel."	
So saying, he arose; whom Adam thus	
Followed with benediction: 4 "Since to part,	645
"Go, heavenly guest, ethereal messenger,	
"Sent from whose sovran goodness I adore!	
"Gentle to me and affable hath been	
"Thy condescension, and shall be honoured ever	
"With grateful memory: thou to mankind	650
"Be good and friendly still, and oft return!"	
So parted they; the Angel up to Heaven	
From the thick shade, and Adam to his bower.	
	

¹ The Earth's green cape and verdant isles,—Cape de Verd, the most western point of Africa: the verdant isles,—the islands of the same name, lying off the Cape. Hesperian, sets;—I. e. sets westward, from Hesperus, the evening star. See b. iv. I. 605; ix. I. 49.

² Whom to love is to obey, -See 1 John v. 3.

^{*} Admit:—used in the Latin sense, for the usual word commit.

⁴ Benediction,—L e. thanks: since to part,—L e. since it is necessary to part.

³ Sent from whose sowran goodness I adore!—i. e. from him whose, &c., the antecedent being often omitted by Milton after the Greek idiom.

^{*} Bower, -i. e. his inmost bower, as it is called, b. iv. 1. 738.

BOOK IX.

THE ARGUMENT.

SATAN having encompassed the Earth, with meditated guile returns, as a mist, by night into Paradise; enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone. Eve, loth to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the serpent finds her alone: his subtle approach, first gazing, then speaking; with much flattery extolling Eve above all other creatures. Eve, wondering to hear the serpent speak, asks how he attained to human speech, and such understanding, not till now: the serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden; the serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her; and, extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or angel guest
With Man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblamed. I now must change
Those notes to tragic; foul distrust, and breach

¹ Where God or angel guest with Man...familiar, &c.—The sense seems to be, where God, or rather the angel sent by him, and acting as his proxy, used to sit familiarly with man, &c.

² Venial discourse,—allowed, permitted; here equivalent to fundiar, unrestrained.

Disloyal, on the part of Man; revolt, And disobedience: on the part of Heaven Now alienated, distance and distaste; Anger, and just rebuke, and judgment given, 10 That brought into this world a world of woe .-Sin and her shadow Death, and Misery, Death's harbinger. Sad task! yet argument Not less, but more heroic,2 than the wrath Of stern Achilles on his foe pursued 15 Thrice fugitive about Troy wall; or rage Of Turnus for Lavinia disespoused; Or Neptune's ire, or Juno's, that so long Perplexed the Greek, and Cytherea's son; If answerable style I can obtain 20 Of my celestial patroness, who deigns Her nightly visitation unimplored, And dictates to me slumbering, or inspires Easy my unpremeditated verse, Since first this subject for heroic song 25 Pleased me, long choosing and beginning late: Not sedulous by nature to indite Wars, hitherto the only argument4 Heroic deemed; chief mastery to dissect

¹ Sin and her shadow Death,—a striking picture of the inseparable connexion of death with sin.

² Argument not less, but more heroic, &c.—The subject of Milton's poem—God's anger, and Adam's distress—is more sublime than the wrath of Achilles, who pursued his foe Hector thrive round the walls of Troy, as described by Homer in the Iliad; or the rage of Turnus for Lavinia disespoused, having been first betrothed to him, and afterwards promised to Eness, according to Virgil in the Eneld; or Neptune's ire against the Greek Ulysses, as in the Odyssey; or Juno's ire, that so long vexed Eness, son of Venus, called Cytheria, from the island of Cythera, famed for her worship. All these were fabulous, more or less, and the gods concerned were false gods; whereas Milton's subject was a real transaction with the true God.

³ Pleased me, long choosing and beginning late;—having designed to write an epic poem, Milton proposed the story of King Arthur for its subject; but he laid it aside, probably for the reasons hinted at in the context.

⁴ Wars, hitherto the only argument, &c.,—i. e. wars being deemed the only fit subject for a heroic poem; and the poet's chief mastery being supposed to be, to depict fabled knights, or describe their wounds as a surgeon.

With long and tedious havor fabled knights,	30
In battles feigned; (the better fortitude	
Of patience and heroic martyrdom	
Unsung;)1 or to describe races and games,	
Or tilting furniture, emblazoned shields,3	
Impresses quaint, caparisons and steeds,	35
Bases and tinsel trappings, gorgeous knights	
At joust and tournament; then marshalled feast	
Served up in hall with sewers and seneschals;	
The skill of artifice or office mean!	
Not that which justly gives heroic name	40
To person, or to poem. Me, of these	
Nor skilled nor studious, higher argument	
Remains; sufficient of itself to raise	
That name, unless an age too late, or cold	
Climate, or years, damp my intended wing4	45
Depressed; and much they may, if all be mine,	
Not hers, who brings it nightly to my ear.	
The Sun was sunk, and after him the star	
Of Hesperus, whose office is to bring	
Twilight upon the Earth, short arbiter	50
'Twixt day and night; and now, from end to end,	
Night's hemisphere had veiled the horizon round;	

¹ Unsung,-i. e. being unsung-as before, L 28, note.

² Emblaconed shields,—glancing at the Italian poets, who were too minute in describing such things. Impresses quaint,—emblems on the shield, alloding to the name, the condition, or the fortune of the wester. Bases,—an embroidered mantle, reaching from the middle down to the knees, or lower, worn by knights on horseback. Marshalled sensers, sensethals;—the marshal placed the guests according to their rank, and saw that they were properly served; the senser marched in before the meats, and arranged them on the table; and the senseshal was the household steward.

⁸ Remains, -awaits, as elsewhere used by Milton, after the Latin idiom.

⁴ Or years, damp my intended wing,—It is indeed wonderful that, on the borders of sixty years of age, and after the troublous times he had seen, he should have had so much poetical fire as to have produced the grandest poem that had ever been written. Intended,—stretched out, preparatory to flight.

⁵ Hesperus,—a brother of Atlas, fabled to have been a great astronomer, who, having ascended Mount Atlas to take observations, was blown away by a tempest, and seen no more. Hence the story that he was transformed into the ovening star.

When Satan, who late fled before the threats Of Gabriel out of Eden, now improved In meditated fraud and malice,-bent 55 On man's destruction, maugre 1 what might har Of heavier on himself,-fearless returned. By night be fled, and at midnight returned From compassing the Earth; cautious of day, Since Uriel, regent of the Sun, descried 60 His entrance, and forewarned the Cherubim That kept their watch: thence, full of anguish, driven. The space of seven continued nights he rode: With darkness: thrice the equinoctial line He circled; four times crossed the car of Night 65 From pole to pole, travérsing a each colure : On the eighth returned; and, on the coast averse From entrance or cherubic watch, by stealth Found unsuspected way. There was a place, Now not, though sin, not time, first wrought the change, 70 Where Tigris, at the foot of Paradise, Into a gulf shot under ground; till part Rose up a fountain by the tree of life :4 In with the river sunk, and with it rose, Satan, involved in rising mist; then sought 75

¹ Maugre, -in spite of, notwithstanding.

² The space of seven continuous nights he rode, &c.,—keeping on the dark side of the earth during that time, for fear of being again discovered.

^{*} Traversing each colure; -- Satan first travelled with the night three times round the equator; moving round for three days, from east to west as the sun does, but always on the opposite side of the globe, in darkness: four times crossed the car of Night from pole to pole,—did not move directly with the night, as before, but crossed from the northern pole to the southern, and again from the southern to the northern. As the equator is a great circle encompassing the earth from east to west, and from west to east again, so the colures are two great circles compassing the earth in the direction from north to south, at right angles to each other, and mutually intersecting in the two poles of the world; and, therefore, as Satan was moving from pole to pole at the same time that the car of night was moving from east to west, if he would still keep within the shade of night, as he desired, he could not move directly from north to south, but must take an oblique course, and so cross the two colures. These colures, at their opposite points of intersection with the ecliptic, divide it into four equal parts.

⁴ See b. iv. l. 223, &c.

Where to lie hid: sea he had searched, and land, From Eden over Pontus,1 and the pool Mæotis, up beyond the river Ob: Downward as far antarctic: and in length, West from Orontes³ to the Ocean barred 80 At Darien; 4 thence to the land where flows Ganges and Indus: thus the orb he roamed With narrow search; and with inspection deep Considered every creature, which of all Most opportune might serve his wiles; and found 85 The serpent subtlest beast⁵ of all the field. Him, after long debate, irresolute, Of thoughts revolved, his final sentence chose; Fit vessel, fittest imp of fraud,6 in whom To enter, and his dark suggestions hide 90 From sharpest sight; for, in the wily snake Whatever sleights, none would suspicious mark, As from his wit and native subtlety Proceeding; which, in other beasts observed, Doubt might beget of diabolic power 95 Active within, beyond the sense of brute. Thus he resolved; but first from inward grief His bursting passion into plaints thus poured:

¹ From Eden over Pontus, &c.—Pontus, the Black Sea. Pool Meetis,—the Sea of Azof, a marshy lake north-east of the Black Sea, and connected with it by the Cimmerian Bosphorus, or Straits of Caffa or Yenikale. Ob, or Oby,—a large river in Siberia, discharging itself into a gulf of the same name to the east of Nova Zembla.

² Downward as far antarctic;—as the northern regions are called Arctic, from Arctos, the Greek name for the Great Bear, the most conspicuous constellation near the north pole, the southern regions are called Antarctic, as being in the opposite quarter of the earth. The south is spoken of as downward, in allusion to the usual position of the terrestrial globe.

³ Orontes,—a famous river in Syria, rising in Mount Lebanon, and watering the city of Antioch on its way to the Leva::

⁴ Daries,—the isthmus of that name, connecting North and South America, and barring the Atlantic Ocean from mingling its waters with the Pacific. Compare Job xxxviii. 10.

⁵ The serpent subtlest beast, -See Gen. iii. 1.

[•] Fittest imp of fraud,—"imp," a young shoot of a tree such as is removed for the purpose of being grafted on a tree of a different species; used here to signify 'tool," "instrument."

100

105

- "O Earth, how like to Heaven,1 if not preferred
- " More justly-seat worthier of Gods, as built
- "With second thoughts, reforming what was old!
- " For what God, after better, worse would build?
- "Terrestrial Heaven, danced round by other Heavens
- "That shine, yet bear their bright officious lamps,
- "Light above light, for thee alone, as seems:
- "In thee concentring all their precious beams
- "Of sacred influence! As God in Heaven
- " Is centre, yet extends to all; so thou,
- "Centring, receivest from all those orbs: in thee,
- "Not in themselves, all their known virtue appears 110
- " Productive in herb, plant, and nobler birth
- " Of creatures animate with gradual life.3
- " Of growth, sense, reason, all summed up in Man.
- "With what delight could I have walked thee round.
- "If I could joy in aught! sweet interchange 115
- " Of hill, and valley, rivers, woods, and plains,
- "Now land, now sea, and shores with forest crowned.
- "Rocks, dens, and caves! But I in none of these
- " Find place 4 or refuge; and the more I see
- " Pleasures about me, so much more I feel 120
- "Torment within me, as from the hateful siege
- " Of contraries: 5 all good to me becomes

¹ O Earth, how like to Heaven, &c.—This speech fully exemplifies Satan's envy, remorse, ambition, contempt of his Maker, and malignant spite. It gives a fine instance, too, of the common error of evil-doers, in undervaluing what they have lost by their folly and wickedness, and overvaluing what good they hope to attain. The remains of the archangel, and ruins of a superior nature, appear in the sudden starts of recollection upon the meanness and folly of his undertaking.

² Officious,-rendering good offices; serviceable.

^{*} Creatures animate with gradual life, &c.—Life is exhibited in gradual stages of perfection in the various tribes of created beings. Thus, as Linnews remarked, "Stones grow," though they have no life; "plants grow and live," and "animais grow, live, and feel." Man stands on a higher level of perfection, being distinguished from the other creatures of a God on this earth by the noble faculty of reason, superadded to the characteristics of the inferior modes of existence.

⁴ Place,—to dwell in: refuge,—from punishment.

⁶ As from the hateful siege of contraries,—siege, in the old Saxon sense of rushing down; as used here, equivalent to furious onset.

"Bane; and in Heaven much worse would be my state. "But neither here seek I, no, nor in Heaven
"To dwell, unless by mastering Heaven's Supreme: 125 "Nor hope to be myself less miserable
"By what I seek, but others to make such
"As I,1 though thereby worse to me redound:
" For only in destroying I find ease
"To my relentless thoughts; and, him destroyed,3-130
"Or won to what may work his utter loss,-
" For whom all this was made, all this will soon
"Follow, as to him linked in weal or woe-
"In woe then, that destruction wide may range!
"To me shall be the glory sole among 135
"The infernal Powers, in one day to have marred
"What he—Almighty styled—six nights and days
"Continued making; and who knows how long
Before had been contriving? though perhaps
"Not longer than since I, in one night, freed 140
" From servitude inglorious well nigh half
"The angelic name, and thinner left the throng
" Of his adorers. He, to be avenged,
"And to repair his numbers thus impaired,
"(Whether such virtue spent of old now failed 145
" More angels to create, if they at least
"Are his created, or to spite us more,)
" Determined to advance into our room
"A creature formed of earth; and him endow,
"Exalted from so base original, 150
"With heavenly spoils—our spoils! What he decreed,
"He effected; man he made, and for him built
"Magnificent this world, and Earth his seat,

¹ Others to make such as I,—i. e. "such as I [am]:" the usual construction would require "such as me."

³ Him destroyed,—properly "he [being] destroyed." The nominative is used in English in phrases in which the Latin would require the ablative absolute. Milton occasionally departs from the English usage by employing the accusative, as b. vii. 1.142; Samson Agonistes, 1.463.

³ Perhaps not longer than since I... freed,—hinting that it was his revolt which caused his Maker to think of creating the earth and man.

¹ Subjected to his service angel-wings,—Satan reproaches the angels with what is their glory, namely, to execute missions of good to man. See Heb. i. 14; 1 Pet. i. 12, last clause. Floming ministers, Pa. civ. 4.

² Am now constrained into a beast, and ... to incarnate, &c.,—a peculiar construction, the noun "beast" being coupled with the infinitives "to incarnate and imbrute," and both dependent on the same participle "constrained." See a similar example in line 402—She engaged to be returned ... and [engaged or promised] all things in best order.

Must down,—a more nervous expression than if the verb of motion had been supplied. Shakespeare uses such adverbs in a similar way without the verbs, Hen. IV. p. ii: —

[&]quot;For now a time is come to mock at form, Henry the Fifth is crowned: up vanity! Down royal state!"

^{4 (}Since higher I fall short),—i. e. if I aim higher (at God, namely), my revenge falls short, and does not reach its aim.

Like a black mist low creeping, he held on His midnight search, where soonest he might find The serpent: him fast sleeping soon he found In labyrinth of many a round self-rolled, His head the midst, well stored with subtle wiles:	180
Not yet in horrid shade or dismal den, Nor nocent yet; but, on the grassy herb, Fearless, unfeared, he slept. In at his mouth The devil entered; and his brutal sense, In heart or head, possessing, soon inspired	185
With act intelligential; but his sleep Disturbed not, waiting close the approach of morn. Now, when as sacred light began to dawn In Eden on the humid flowers, that breathed	190
Their morning incense, when all things, that breather from the Earth's great altar send up silent praise. To the Creator, and his nostrils fill. With grateful smell, forth came the human pair, And joined their vocal worship to the quire.	195
Of creatures wanting voice; that done, partake The season, prime for sweetest scents and airs: Then commune, how that day they best may ply Their growing work; for much their work outgrew The hands' dispatch of two, gardening so wide; And Eve first to her husband thus began:	200
"Adam, well may we labour still to dress "This garden, still to tend plant, herb, and flower— "Our pleasant task enjoined; but, till more hands "Aid us, the work under our labour grows, "Luxurious by restraint: what we by day	205
"Lop overgrown, or prune, or prop, or bind, "One night or two with wanton growth derides, "Tending to wild." Thou therefore now advise,	210

1 And his nostrils fill with grateful smell,—See Gen. vili. 21.

8 Wild, -wildness; adjective used as a substantive.

The season, prime for secetest scents and airs,—Milton speaks here from experience: he mentions his early habits with pleasure in his prose writings even. Compare line 447-451 of this-book.

"Or hear what to my mind first thoughts present; "Let us divide our labours; thou, where choice "Leads thee, or where most needs; whether to wind "The woodbine round this arbour, or direct "The clasping ivy where to climb; while I,	215
"In yonder spring of roses 1 intermixed "With myrtle, find what to redress till noon: "For, while so near 2 each other thus all day "Our task we choose, what wonder if so near "Looks intervene and smiles, or object new	220
"Casual discourse draw on; which intermits ³ "Our day's work, brought to little, though begun "Early, and the hour of supper comes unearned!" To whom mild answer Adam thus returned: "Sole Eve, associate sole,4 to me beyond	225
"Compare ⁵ above all living creatures dear!	
"Well hast thou motioned, well thy thoughts emplo "How we might best fulfil the work which here	230
"God hath assigned us; nor of me shalt pass "Unpraised; for nothing lovelier can be found "In woman, than to study household good, "And good works in her husband to promote.	230
"Yet not so strictly hath our Lord imposed "Labour as to debar us, when we need, "Refreshment, whether food, or talk between— "Food of the mind—or this sweet intercourse	235
"Of looks and smiles; for smiles from reason flow, ⁶ "To brute denied, and are of love the food— "Love, not the lowest end of human life. "For not to irksome toil, but to delight,	240

¹ Spring of roses,—poetically for a thicket of roses in vigorous growth.

² So near,—observe the repetition of these words, pressing the chief obstacle to their working to good purpose.

³ Intermits, -used transitively for "interrupts."

Sole Eve, associate sole,—the name Eve means "the mother of all living," Gen. iii. 20; so that the epithet sole is as properly applied to Eve as to associate.

⁵ Compare,—used in the old English poets for "comparison," in which sense it still occurs, though rarely.

⁶ Smiles from reason flow,—no animal void of reason possesses the power of laughter.

"He made us, and delight to reason joined.
"These paths and bowers doubt not but our joint hands
"Will keep from wilderness with ease, as wide 245
"As we need walk; till younger hands ere long
"Assist us: but if much converse perhaps
"Thee satiate, to short absence I could yield;
"For solitude sometimes is best society,1
"And short retirement urges sweet return. 250
"But other doubt possesses me, lest harm.
"Befall thee severed from me; for thou knowst
"What hath been warned us; what malicious foe,
"Envying our happiness, and of his own
"Despairing, seeks to work us woe and shame 255
"By sly assault; and somewhere nigh at hand
"Watches, no doubt, with greedy hope to find
"His wish and best advantage—us asunder;
"Hopeless to circumvent us joined, where each
"To other speedy aid might lend at need: 260
"Whether his first design be to withdraw
"Our fealty from God; or to disturb
"Conjugal love, than which perhaps no bliss
" Enjoyed by us excites his envy more;
"Or this, or worse, leave not the faithful side 265
"That gave thee being, still shades thee, and protects.
"The wife, where danger or dishonour lurks,
"Safest and seemliest by her husband stays,
"Who guards her, or with her the worst endures."
To whom the virgin majesty of Eve, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus replied:
"Offspring of Heaven and Earth, and all Earth's lord!
"That such an enemy we have, who seeks

¹ Solitude sometimes is best society,—a repetition of the memorable saying of Scipio Africanus, "Never less alone than when alone."

² Short retirement,—he could not bear to think of a long absence.

³ Us assunder,—i.e. "when we are separated;" as the ablative absolute in Latin; or it may be in apposition with "his wish."

⁴ Or this, or worse,—i.e. whether this be his design, or worse; or as a purenthesis, (either this is his design, or something still worse).

"Our ruin, both by thee informed I learn,	275
" And from the parting Angel overheard,	
" As in a shady nook I stood behind,	
"Just then returned at shut of evening flowers.1	
"But that thou shouldst my firmness therefore do	ubt
"To God, or thee, because we have a foe	280
"May tempt it, I expected not to hear.	
"His violence thou fearest not, being such	
"As we, not capable of death or pain,	
"Can either not receive, or can repel.	
"His fraud is then thy fear; which plain infers	285
"Thy equal fear, that my firm faith and love	
"Can by his fraud be shaken, or seduced:	
"Thoughts, which, how found they harbour in thy l	reast,
"Adam, misthought of her to thee so dear!"	-
To whom with healing words Adam replied:	290
" Daughter of God and man, immortal Eve!	
"For such thou art, from sin and blame entire:	
"Not diffident of thee do I dissuade	
"Thy absence from my sight; but to avoid	
"The attempt itself, intended by our foe.	295
" For he who tempts, though in vain, at least asper	rses
"The tempted with dishonour foul, supposed	
" Not incorruptible of faith,4 not proof	
"Against temptation: thou thyself with scorn	
"And anger wouldst resent the offered wrong,	300
"Though ineffectual found: misdeem not,5 then,	
"If such affront I labour to avert	
" From thee alone, which on us both at once	
"The enemy, though bold, will hardly dare;	
"Or daring, first on me the assault shall light.	305
1 At shut of evening flowers,—a natural notation of evening, for chad gone forth among her fruits and flowers, b. viii. l. 44. 2 Thoughtsmisthought,—wrongly thought of her, &c.	one who

² F.om blame and six entire,—pure, uncontaminated by sin; like the Latin integer.

^{*} Not incorruptible of faith,—not absolutely secure against attempts to corrupt his faithfulness; a Latin construction.

Misdeem not,—do not form a false judgment of my conduct. Affront,—encounter, attack.

"Nor thou his malice and false guile contemn,-	
"Subtle he needs must be, who could seduce	
"Angels,—nor think superfluous others' aid.	
"I, from the influence of thy looks, receive	
"Access in every virtue; in thy sight	310
"More wise, more watchful; stronger, if need were	
"Of outward strength: while shame, thou looking of	n,
"Shame to be overcome or overreached,	•
"Would utmost vigour raise, and raised unite."	
"Why shouldst not thou like sense" within thee feel	315
"When I am present, and thy trial choose	
"With me, best witness of thy virtue tried?"	
So spake domestic Adam, in his care	
And matrimonial love; but Eve, who thought	
Less attributed to her faith sincere,	320
Thus her reply with accent sweet renewed:	
"If this be our condition, thus to dwell	
"In narrow circuit, straitened by a foe,	
"Subtle, or violent, we not endued	
"Single with like defence wherever met;	3 25
" How are we happy, still in fear of harm?	
"But harm precedes not sin: only our foe,	
"Tempting, affronts us with his foul esteem	
"Of our integrity: his foul esteem	•
"Sticks no dishonour on our front, but turns	3 30
" Foul on himself; then wherefore shunned or feared	l
"By us! who rather double honour gain	
" From his surmise proved false; find peace within,	
" Favour from Heaven, our witness from the event.	
" And what is faith, love, virtue, unassayed	335
" Alone, without exterior help sustained?	
"Let us not then suspect our happy state	
1 Access in every virtue.—accession, confirmation.	

Access in every virtue,—accession, confirmation.

² Raised unite,—concentrate, or knit together bodily and mental vigour, for a determined resistance.

Sense,—sentiment.

⁴ Who thought less attributed, &c., — an elegant Latinism for too little attributed.

^{*} Affronts, - meets us face to face; see line 302.

BOOK IX.]	PARADISE LOST.	26 1
" Left so imperfe	ect ¹ by the Maker wise,	
" As not secure	to single or combined.	
Frail is our ha	ppiness, if this be so;	340
" And Eden wer	e no Eden, thus exposed."	
To whom thu	s Adam fervently replied:	
"O woman! bes	st are all things, as the will	
" Of God ordain	ed them: his creating hand	
	fect or deficient left	345
	created: much less Man,	
	might his happy state secure—	
	ntward force; within himself	
	s, yet lies within his power:	
" Against his wi	ll he can receive no harm:	3 50
	ee the will; for what obeys	
	; and reason he made right,	
	ll be ware, and still erect;	
	fair-appearing good surprised,	
	se, and misinform the will	355
	d expressly hath forbid.	
	ust, but tender love, enjoins	
	mind thee oft; and mind thou me.	
	t, yet possible to swerve;	
	ot impossibly may meet	360
	object by the foe suborned,4	
	eception unaware,	
" Not keeping st	rictest watch, as she was warned.	
	ation then, which to avoid	
	nd most likely if from me	365
	t: trial will come unsought.	
	approve thy constancy ! approve	
	ience; the other who can know,	
" Not seing thee	attempted! who attest!	
	y state left so imperfect,—a Latin construction to is left so imperfect."	n for,
² Be ware, and still a Mind,—remind.	erect,—ware, aware, the old form of the adjecti	
* Suborned, — emplo	byed with a private and unsuspected purpo	D68 (M
	sed for, show to be approved.	

"But if thou think trial unsought may find 370	
"Us both securer than, thus warned, thou seemst,	
"Go; for thy stay, not free, absents thee more—	
"Go in thy native innocence, rely	
"On what thou hast of virtue; summon all!	
" For God towards thee hath done his part: do thine." 375	
So spake the patriarch of mankind; but Eve	
Persisted; yet submiss, though last, replied:	
"With thy permission then, and thus forewarned,	
"Chiefly by what thy own last reasoning words	
"Touched only; that our trial, when least sought, 380	
"May find us both perhaps far less prepared;	
"The willinger I go, nor much expect	
"A foe so proud will first the weaker seek:	
"So bent, the more shall shame him his repulse."	
Thus saying, from her husband's hand her hand 385	
Soft she withdrew, and like a Wood-nymph light,	
Oread ² or Dryad, or of Delia's train,	
Betook her to the groves; but Delia's self	
In gait surpassed, and goddess-like deport,	
Though not, as she, with bow and quiver armed, 390	
But with such gardening tools as art, yet rude,	
Guiltless of fire, had formed, or angels brought.	
To Pales, or Pomona, thus adorned,	
Likest she seemed—Pomons, when she fled	
Vertumnus—or to Ceres in her prime, 395	,
Yet virgin of Proserpina from Jove.	

1 Securer,-more off our guard; See 1. 381.

² Oread,—a nymph of the mountains. Dryad,—a nymph of the woods, particularly of oak groves. Delia,—Diana, the goddess of the chase: so called from her birth in the island of Delos. Pales,—a rural goddess, presiding over cattle. Pomona,—goddess of gardens and fruits. Vertumnus,—an Italian prince, supposed to have introduced the art of gardening, and who received divine honours after death; his name arises from the circumstance of changing himself into various forms before he could gain Pomona's love. Ceres,—goddess of agriculture, yet virgin of Procerpina,—while still a virgin, before the birth of Procerpina. See note, b. v. 1. 263.

³ Guillless of fire,—before the quilt of stealing fire from heaven had been incurred by Prometheua.

Her long, with ardent look, his eye pursued Delighted, but desiring more her stay. Oft he to her his charge of quick return Repeated: she to him as oft engaged 400 To be returned by noon amid the bower, And all things in best order to invite Noontide repast, or afternoon's repose. O, much deceived, much failing, hapless Eve,3 Of thy presumed return! event perverse! 405 Thou never from that hour in Paradise Foundst either sweet repast, or sound repose: Such ambush, hid among sweet flowers and shades, Waited with hellish rancour imminent⁸ To intercept thy way, or send thee back 410 Despoiled of innocence—of faith—of bliss! For now, and since first break of dawn, the fiend, Mere serpent in appearance, forth was come; And on his quest, where likeliest he might find The only two of mankind, but in them 415 The whole included race, his purposed prey. In bower and field he sought, where any tuft Of grove or garden-plot more pleasant lay. Their tendance,5 or plantation for delight: By fountain or by shady rivulet 420 He sought them both, but wished his hap might find Eve separate; he wished, but not with hope Of what so seldom chanced; when to his wish-Beyond his hope, Eve separate he spies, Veiled in a cloud of fragrance, where she stood, 425 Half spied, so thick the roses blushing round About her glowed, oft stooping to support Each flower of tender stalk, whose head, though gay

¹ Engaged to be returned, and all things, -See note on 1. 165.

² O, much deceived, much failing, hapless Ere,—all these adjectives have reference to presumed return in the next line; deceived, failing, hapless, with respect to the presumed return.

⁸ Imminent,-waiting, ready, to intercept thy way.

⁴ Quest, -search.

⁵ Tendance, -- object of their tendance or care.

Carnation, purple, azure, or specked with gold, Hung drooping unsustained; them she upstays Gently with myrtle band, mindless the while Herself, ¹ though fairest unsupported flower, ²	430
From her best prop so far, and storm so nigh! Nearer he drew, and many a walk traversed	
Of stateliest covert, cedar, pine, or palm;	435
Then voluble and bold, now hid, now seen,	
Among thick-woven arborets, ⁸ and flowers	
Imbordered on each bank, the hand of Eve!4	
Spot more delicious than those gardens feigned,	
Or of revived Adonis, ⁵ or renowned	440
Alcinous, host of old Laërtes' son;	
Or that not mystic, where the sapient king?	
Held dalliance with his fair Egyptian spouse.	
Much he the place admired, the person more.	
As one who, long in populous city pent,	445
Where houses thick and sewers annoy the air,	
Forth issuing on a summer's morn, to breathe	
Among the pleasant villages and farms	
Adjoined, from each thing met conceives delight—	
The smell of grain, or tedded grass,s or kine,	450
Or dairy—each rural sight—each rural sound;	

¹ Mindless the while herself, &c.,—not regarding that she was so for from her best prop, and little deeming the storm was so nigh.

² Though fairest unsupported flower,—compare similar thoughts and expressions, b. iv. l. 269, 270.

⁸ Arborets, -small trees or shrubs.

Imbordered on each bank, the hand of Eve!—the hand, or handiwork of Eve was seen in the shrubs and flowers which fringed each bank.

Sor of revived Adonia.—See note b. i. 1. 446-457. Adonis having died of a wound received from a wild boar, obtained permission to return to life one half of each year. As he was feigned to have magnificent gardens, this fabled return to life might denote the revival of the vegetative principle in the summer season.

⁶ Alcinous, host of old Laëries' son,—Ulysses, son of Laëries, was hospitably entertained by Alcinous, king of Phæacia, whose gardens were famed. See b. v. l. 341.

⁷ Or that not mystic,—not fabulous or allegorical, but the real garden which the sopient king, Solomon, made for his wife, the daughter of Pharsoh.

⁸ Tedded grass,—grass newly mown and spread abroad for drying, during which process it gives forth a fragrant smell.

If chance, with nymph-like step, fair virgin pass, What pleasing seemed, for her now pleases more;
She most, and in her look sums all delight:
Such pleasure took the serpent to behold 455
This flowery plat—the sweet recess of Eve
Thus early, thus alone. Her heavenly form,—
Angelic, but more soft, and feminine,—
Her graceful innocence, her every air
Of gesture, or least action, overawed 460
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought:
That space the evil one abstracted stood
From his own evil, and for the time remained
Stupidly good; of enmity disarmed— 465
Of guile—of hate—of envy—of revenge!2
But the hot Hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure, not for him ordained: then soon 470
Fierce hate he recollects; and all his thoughts
Of mischief, gratulating, thus excites:
"Thoughts, whither have ye led me! with what sweet
"Compulsion thus transported, to forget
"What hither brought us! hate, not love; nor hope 475
"Of Paradise for Hell—hope here to taste
"Of pleasure, but all pleasure to destroy,
"Save what is in destroying: other joy
"To me is lost. Then, let me not let pass
"Occasion which now smiles: behold alone 480
"The woman, opportune to all attempts!
"Her husband (for I view far round) not nigh,

1 If chance...fair virgin pass,-for, "if virgin chance to pass."

² No one can fail to admire the original power and beauty of this description of the bewitching effects of Eve's presence on the Prince of Darkness. Nor is the reaction of his internal Hell less strikingly pictured, 1, 467-471.

Though in mid Heaven,—Satan, in Paradise Regained, b. l. l. 366, speaks of being sometimes in the Heaven of Heavens. Compare Job i. 6; ii. l.

^{*} Recollects,—re-collects, musters, summons afresh; as in b. i. 1. 528.

"Whose higher intellectual more I shun, And strength, of courage haughty, and of limb Heroic built, though of terrestrial mould; Foe not informidable! exempt from wound,	485
"I not; so much hath Hell debased, and pain	
Enfeebled me, to what I was in Heaven.	
"She fair, divinely fair, fit love for Gods!	404
"Not terrible, though terror be in love	490
"And beauty, not approached by stronger hate	
"Hate stronger, under show of love well feigned	
"The way which to her ruin now I tend."	
So spake the enemy of mankind, inclosed	
In serpent, inmate bad! and toward Eve	495
Addressed his way; 4 not with indented wave,	
Prone on the ground, as since; but on his rear,	
Circular base of rising folds, that towered	
Fold above fold, a surging maze! his head	
Crested aloft; and carbuncle his eyes;	500
With burnished neck of verdant gold, erect	
Amidst his circling spires, that on the grass	
Floated redundant: pleasing was his shape	
And lovely; never since of serpent kind	
Lovelier; ont those that in Illyria changed	505
Hermione and Cadmus,7 or the God	

¹ Intellectual,—supply "nature" or "faculties," the adjective being supposed to include the substantive, as elsewhere in Milton.

supposed to include the substantive, as elsewhere in Milton.

2 Exempt from wound,—a privilege ascribed to his state of innocence.

Not approached by stronger hate,—i. e. though love and beauty inspire terror, unless when he who approaches them is actuated by a hatred stronger than the force of love and beauty.

⁴ Addressed his way,—directed his way: indented wave,—describing the short curves which a snake forms with its body in progressive motion along the ground, like the teeth of a large saw.

⁶ Carbuncle,—a gem of a deep red colour, which when held up to the sun appears exactly like a burning coal (carbunculus). It is supposed to have been a species of garnet.

Never since of serpent kind lovelier;—never since has any of the serpent kind been, &c., the substantive verb omitted, as frequently. Satan is here compared to the most memorable of those serpents into which persons were fabled to have been transformed.

⁷ Hermione and Cadmus.—Cadmus, being compelled by misfortunes to quit Thebes, in Bœotia, which he had founded, went with his wife Her-

In Epidaurus; 1 nor to which transformed Ammonian Jove,2 or Capitoline was seen; He with Olympias; this with her who bore Scipio, the height of Rome. With tract oblique 510 At first, as one who sought access, but feared To interrupt, sidelong he works his way. As when a ship, by skilful steersman wrought Nigh river's mouth, or foreland, where the wind 515 Veers oft, as oft so steers, and shifts her sail: So varied he, and of his tortuous train Curled many a wanton wreath in sight of Eve, To lure her eye; she, busied, heard the sound Of rustling leaves, but minded not, as used To such disport before her through the field, 520 From every beast, more duteous at her call. Than at Circean call the herd disguised.3

mione into Illyria—a country lying on the east side of the Gulf of Venice,
—where they are fabled to have been changed into serpents, as a punishment for having killed a snake sacred to Mars. According to Ovid, they
retained their sense and memory, though their outward form was altered;
just as Satan retained his nature, though wearing the guise of a serpent.

¹ The God in Epidaurus;—Æsculapius, the son of Apollo, worshipped at Epidaurus, in Peloponnesus, as the god of physic. During the raging of a pestilence at Rome, a deputation was sent to implore his aid. He is said to have assumed the form of a serpent and accompanied the ambassadors to Rome, to stay the plague. He continued to be worshipped at Rome under the form of a serpent. [This fable will explain the emblematic use of the figure of a serpent by the medical profession; this Deity in a serpent, as Ovid calls him, being the fabulous author of the art of healing.]

² Ammonian Jose,—Jupiter Ammon, worshipped under the figure of a ram in the Oasis of Ammonium (Siscah) in the desert of Lybia. In some representations the idol god appears as a man, with the head of a ram; in others, with only the horns of a ram attached to a human head. To flatter Alexander the Great, his oracle gave out that Jupiter Ammon was the father of the great conqueror, having transformed himself into the figure of a serpent when he visited Olympias, Alexander's mother. A similar story was got up as to Jupiter Capitoline (the tutelar divinity of Rome) being the father of Scipio Africanus, under a similar transformation. Capitolium, the Capitol. a splendid temple of Jupiter, founded on the highest of the seven hills of Rome.

Than at Circean call the herd disguised.—Circe, a fabled sorceress, said to inhabit the Island Eeea, in the straits between Italy and Sicily. Visitors were offered drink from a magic cup, which quickly changed their appearance to that of swine, and reduced them under the control of the enchantress. The herd disguised,—persons who have undergone the change

He, bolder now, uncalled before her stood, But as in gaze admiring: oft he bowed His turret crest, and sleek enamelled neck. Fawning; and licked the ground whereon she trod. His gentle dumb expression turned at length	52 5
The eye of Eve, to mark his play: he, glad	
Of her attention gained, with serpent-tongue	
Organic, or impulse of vocal air,1	530
His fraudulent temptation thus began:	
"Wonder not, sovran mistress, (if perhaps	
"Thou can'st, who art sole wonder), much less arm	
"Thy looks, the Heaven of mildness, with disdain,	
"Displeased that I approach thee thus, and gaze	535
"Insatiate—I thus single; nor have feared	
"Thy awful brow, more awful thus retired.	
"Fairest resemblance of thy Maker fair!	
"Thee all things living gaze on—all things thine	
"By gift, and thy celestial beauty adore	540
"With ravishment beheld—there best beheld,	
"Where universally admired; but here	
"In this enclosure wild, these beasts among,	
"Beholders rude, and shallow to discern	
" Half what in thee is fair, one man except,	545
"Who sees thee! (and what is one! who shouldst be	seen
"A Goddess among Gods, adored and served	
"By Angels numberless, thy daily train." 2	

produced by Circe's cup. The fable teaches the brutalizing influence of sensual indulgences.

¹ With serpent-tonque organic, or impulse of vocal air,—Commentators vie with each other in praising the description given in this passage of the serpent's motion and wiles, by which Eve was thrown off her guard; and the ability with which Milton does away with the common objections to the Scripture history of the temptation. At line 529-30, without giving his own opinion, the poet states the disputed question, "Whether the devil moved the serpent's tongue, and used that instrument to make the speech; or formed vocal sounds by impressing the air, independently of the serpent's organs?"

Sompare this speech of Satan with that which Eve had already reported as having been addressed to her in a dream (book v. 1. 37, &c.) To extol her as a goddess was the readlest way to put her off her guard, and find access to her weakest side as a mortal.

So glozed the tempter, and his proem tuned: Into the heart of Eve his words made way, Though at the voice much marvelling: at length,	50
Not unamazed, she thus in answer spake:	
"What may this mean! language of man pronounced	l
"By tongue of brute, and human sense expressed!	
	55
"To beasts, whom God, on their creation-day,2	
"Created mute to all articulate sound:	
"The latter I demur; for in their looks	
"Much reason, and in their actions, oft appears.	
"Thee, serpent, subtlest beast of all the field 56	60
"I knew, but not with human voice endued.	
"Redouble then this miracle, and say,	
"How camest thou speakable of mute; and how	
"To me so friendly grown above the rest	
"Of brutal kind, that daily are in sight?	35
"Say, for such wonder claims attention due."	
To whom the guileful tempter thus replied:	
"Empress of this fair world, resplendent Eve!	
"Easy to me it is to tell thee all	
"What thou commandst; and right thou shouldst h	Эе
	70
"I was at first as other beasts that graze	
"The trodden herb, of abject thoughts and low,	
"As was my food; nor aught but food discerned,	
" Or sex, and apprehended nothing high:	
, 11	75
"A goodly tree far distant to behold	
"Laden with fruit of fairest colours mixed,	
"Ruddy and gold: I nearer drew to gaze;	
"When from the boughs a savoury odour blown,	

¹ Glozed,—flattered. Proem,—introductory remarks, to pave the way for the full effect of a speech; or the prelude to a musical piece, to awaken attention. Compare the conduct of Satan in this scene with the character and wiles of the enchanter in Comus, 1. 244, &c.

² Compare the Scripture phraseology, Gen. ii. 4, which Milton copics.

³ Speakable,—in the active sense, having power to speak.

"Grateful to appetite, more pleased my sense "Than smell of sweetest fennel," or the teats "Of ewe or goat dropping with milk at even, "Unsucked of lamb or kid, that tend their play.	580
"To satisfy the sharp desire I had "Of tasting those fair apples, I resolved "Not to defer; hunger and thirst at once "Powerful persuaders, quickened at the scent "Of that alluring fruit, urged me so keen.	585
"About the mossy trunk I wound me soon; "For, high from ground, the branches would requir "Thy utmost reach, or Adam's: round the tree "All other beasts that saw, with like desire "Longing and envying stood, but could not reach.	e 590
"Amid the tree now got, where plenty hung "Tempting so nigh, to pluck and eat my fill "I spared not; for such pleasure, till that hour, "At feed, or fountain, never had I found. "Sated at length, ere long I might perceive	595
"Strange alteration in me, to degree "Of reason in my inward powers; and speech "Wanted not long; though to this shape retained. "Thenceforth to speculations high or deep "I turned my thoughts, and, with capacious mind,	600
"Considered all things visible in Heaven, "Or Earth, or middle—all things fair, and good: "But all that fair, and good, in thy divine "Semblance, and in thy beauty's heavenly ray, "United I beheld; no fair to thine "Equivalent, or second! which compelled	605
"Me thus, though importune perhaps, to come "And gaze, and worship thee, of right declared "Sovran of creatures, universal dame!" So talked the spirited sly snake; and Eve, Yet more amazed, unwary thus replied:	610

¹ Thun smell of sucetest fennel.—Pliny says that serpents are fond of fennel; they were also supposed to suck the teats of ewes and goats.

2 Spirited,—actuated by a spirit; from the Italian spiritate, possessed of

a devil.

"Serpent, thy overpraising leaves in doubt	615
"The virtue of that fruit, in thee first proved:	
"But say, where grows the tree? from hence how fa	r!
" For many are the trees of God that grow	
"In Paradise, and various, yet unknown	
"To us; in such abundance lies our choice,	62 0
"As leaves a greater store of fruit untouched,	
"Still hanging incorruptible, till men	
"Grow up to their provision, and more hands	
" Help to disburden Nature of her birth."	,
To whom the wily adder, blithe and glad:	625
" Empress! the way is ready, and not long;	
Beyond a row of myrtles, on a flat,	
" Fast by a fountain, one small thicket past	
" Of blowing myrrh and balm: if thou accept	
" My conduct, I can bring thee thither soon."	630
"Lead then," said Eve. He, leading, swiftly rolls	d
In tangles, and made intricate seem straight,	•
To mischief swift. Hope elevates, and joy	
Brightens his crest. As when a wandering fire,1	
Compact of unctuous vapour, which the night	635
Condenses, and the cold environs round,	
Kindled through agitation to a flame,	
(Which oft, they say, some evil spirit attends,)	
Hovering and blazing with delusive light,	
Misleads the amazed night-wanderer from his way	640
To bogs and mires, and oft through pond or pool,	
There swallowed up and lost, from succour far:	
So glistered the dire snake, and into fraud ^a	
Led Eve, our credulous mother, to the tree	
Of prohibition, root of all our woe!	645
Which when she saw, thus to her guide she spake:	
"Serpent, we might have spared our coming hithe	r,

¹ As when a wandering fire, &c.—Nothing can be more graphic than the description of the serpent's motion here, and the comparison of his progress through the herbage to the dancing of the ignis fature, so often seen in marshy places after dark.

² Fraud,—hurt, injury, in the Latin sense of the word.

" Fruitless to me, though fruit be here to excess,	
"The credit of whose virtue rest with thee;	
"Wondrous indeed, if cause of such effects!	650
"But of this tree we may not taste, nor touch;	
"God so commanded, and left that command	
"Sole daughter of his voice: the rest," we live	
"Law to ourselves: our reason is our law."	
To whom the tempter guilefully replied:	655
"Indeed! hath God then said that of the fruit	
" Of all these garden-trees ye shall not eat,	
"Yet lords declared of all in earth or air?"	
To whom thus Eve, yet sinless: " Of the fruit	
" Of each tree in the garden we may eat;	660
"But of the fruit of this fair tree amidst	
"The garden, God hath said, 'Ye shall not eat	
"Thereof, nor shall ye touch it, lest ye die."	
She scarce had said, though brief, when now, more be	old,
The tempter, but with show of zeal and love	665
To Man, and indignation at his wrong,	
New part puts on; and, as to passion moved,	
Fluctuates disturbed, yet comely, and in act	
Raised, as of some great matter to begin.	
As when of old some orator renowned,	670
In Athens, or free Rome, where eloquence	
Flourished, since mute, to some great cause addressed	i,
Stood in himself collected, while each part,	
Motion, each act, won audience ere the tongue,	
Sometimes in height, began,3 as no delay	675
Of preface brooking, through his zeal of right;	

¹ The rest,—according to classical idiom for "as to other matters," "in other respecta." Law to ourselves:—Compare Rom. ii. 14.

² While each part, motion, each act, &c.—Commentators have fruitiessly exercised their ingenuity to improve these two lines. Prendeville, in his beautiful edition of the Paradise Lost, reads the second line thus: "Each motion—act, won audience," &c. The words as they stand, however, yield as good a sense as any that has been proposed: "While each part of his person; while his motion,—each act of it,—won andience," &c. Eo.

Sometimes in height, began,—as Cicero, for instance, broke out at once at the highest pitch of oratory in his first speech against Catiline.

So standing, moving, or to height upgrown, The tempter, all impassioned, thus began: "O sacred, wise, and wisdom-giving Plant,	
"Mother of science! now I feel thy power	68 0
"Within me clear; not only to discern	
"Things in their causes, but to trace the ways "Of highest agents, deemed however wise.	
"Queen of this universe! do not believe	
"Those rigid threats of death: ye shall not die;	40 F
"How should you! By the fruit! it gives you life	685
"To knowledge; By the threatener! look on me—	•
"Me, who have touched and tasted; yet both live,	
"And life more perfect have attained than fate	
"Meant me, by venturing higher than my lot.	690
"Shall that be shut to Man, which to the beast	000
"Is open! or will God incense his ire	
" For such a petty trespass; and not praise	
"Rather your dauntless virtue, whom the pain	
"Of death denounced, (whatever thing death be,)	695
"Deterred not from achieving what might lead	
"To happier life—knowledge of good and evil?	
"Of good, how just! of evil, (if what is evil	
"Be real,) why not known, since easier shunned!	
"God therefore cannot hurt ye, and be just:	700
"Not just, not God—nor feared then, nor obeyed:	
"Your fear itself of death removes the fear,	
"Why then was this forbid? Why, but to awe?	
"Why, but to keep ye low and ignorant,	
"His worshippers! He knows, that in the day	705
"Ye eat thereof, your eyes, that seem so clear,—	
"Yet are but dim,—shall perfectly be then	
"Opened and cleared, and ye shall be as Gods,	
"Knowing both good and evil, as they know.	

¹ Ye shall not die;—Gen. iii. 4.
² To knowledge;—in addition to. The sophistical reasoning in this speech is quite in character for him who is "a liar, and the father of liea." It is easy to see that the terms are so adjusted, that while the tempter meant one thing, Eve would readily understand another.

"That ye shall be as Gods, since I as Man,	710
"Internal Man, is but proportion meet;	•
I, of brute, human; ye, of human, Gods.	
"So ye shall die perhaps, by putting off	
"Human, to put on Gods; death to be wished,	
"Though threatened, which no worse than this	can
bring!	715
And what are Gods, that Man may not become	
"As they, participating godlike food?	
"The Gods are first, and that advantage use	
"On our belief, that all from them proceeds:	
"I question it; for this fair earth I see,	720
"Warmed by the sun, producing every kind;	
"Them, nothing: if they all things," who inclosed	
"Knowledge of good and evil in this tree,	
"That whose eats thereof forthwith attains	
"Wisdom without their leave? and wherein lies	725
"The offence, that man should thus attain to know?	•
"What can your knowledge hurt him, or this tree	
"Impart against his will, if all be his?	
" Or is it envy? and can envy dwell	
"In heavenly breasts? These, these, and many more	730
"Causes, import your need of this fair fruit.	,
"Goddess humane, reach then, and freely taste."	
He ended; and his words, replete with guile.	
Into her heart too easy entrance won:	
Fixed on the fruit she gazed, which to behold	735
Might tempt alone; and in her ears the sound	•
Yet rung of his persuasive words, impregned	
With reason, to her seeming, and with truth:	
Meanwhile the hour of noon drew on, and waked	
An eager appetite, raised by the smell	740
So savoury of that fruit which, with desire,	

¹ To put on Gods,—alluding to the Scripture phrase, "This mortal must put on immortality." 1 Cor. xv. 53.

2 If they all things,—it, indeed, they produced all things, how are we to account for the properties of this tree, which has such effects without their lusve?

775

Inclinable now grown to touch or taste, Solicited her longing eye; yet first Pausing awhile, thus to herself she mused: "Great are thy virtues, doubtless, best of fruits! · 745 " (Though kept from Man,) and worthy to be admired; "Whose taste, too long forborne, at first assay "Gave elocution to the mute, and taught " The tongue not made for speech to speak thy praise. "Thy praise he also, who forbids thy use, 750 " Conceals not from us, naming thee the tree " Of knowledge—knowledge both of good and evil,— " Forbids us then to taste! but his forbidding " Commends thee more, while it infers the good " By thee communicated, and our want: 755 " For good unknown sure is not had; or, had "And yet unknown, is as not had at all. "In plain then, what forbids he but to know-"Forbids us good—forbids us to be wise! "Such prohibitions bind not. But if death 760 "Bind us with after-bands, what profits then "Our inward freedom? In the day we eat " Of this fair fruit, our doom is, we shall die! " How dies the serpent? he hath eaten and lives, " And knows, and speaks, and reasons, and discerns, 765 "Irrational till then! For us alone " Was death invented? or to us denied "This intellectual food, for beasts reserved! " For beasts it seems: yet that one beast which first " Hath tasted envies not, but brings with joy 770 "The good befallen him—author unsuspect—1 " Friendly to man-far from deceit or guile. "What fear I then? rather, what know to fear " Under this ignorance of good or evil-

" Of God, or death-of law, or penalty!

" Here grows the cure of all, this fruit divine,

Author unsuspect,—author, in the Latin sense of "informant;" unsuspect,—who cannot be suspected of unworthy motives; from whom I have nothing to fear.

· ...

" Fair to the eye, inviting to the taste,	
"Of virtue to make wise! what hinders then	
"To reach, and feed at once both body and mind?"	
So saying, her rash hand, in evil hour,	780
Forth reaching to the fruit, she plucked—she ate!	
Earth felt the wound; and Nature from her seat,	
Sighing through all her works, gave signs of woe,	
That all was lost! Back to the thicket slunk	
The guilty serpent; and well might; for Eve,	785
Intent now wholly on her taste, naught else	
Regarded; such delight till then, as seemed,	
In fruit she never tasted; whether true	
Or fancied so, through expectation high	
Of knowledge: nor was godhead from her thought.	790
Greedily she engorged without restraint,	
And knew not eating death! Satiate at length,	
And heightened as with wine, jocund and boon,	
Thus to herself she pleasingly began:	
"O Sovran, virtuous, precious of all trees	795
"In Paradise! of operation blest	•
"To sapience, hitherto obscured, infamed;4	
"And thy fair fruit let hang, as to no end	
"Created; but henceforth my early care,	
"Not without song, each morning, and due praise,	800
"Shall tend thee, and the fertile burden ease	000
"Of thy full branches offered free to all;	
"Till, dieted by thee, I grow mature	
"In knowledge, as the Gods, who all things know;	
"Though others envy what they cannot give:	805
" For, had the gift been theirs, it had not here	-
"Thus grown. Experience, next, to thee I owe,	
Thus grown. Experience, next, to thee I owe,	

¹ Earth felt the wound, &c.—The sublimity of the picture of horror drawn here, and at line 1000, is without example in human poetry.

² Eating death I—For the form of expression, compare 1 Cor. xi. 29. ³ Precious of all trees,—for "most precious of all trees," the positive degree being put for the superlative, according to classical usage.

⁴ Infamed,—defamed, represented to disadvantage.

5 Experience, next, to thee I one,—after extolling the virtues of the tree, Eve personifies the experience she had had of its taste, and declares she is next indebted to this best guide.

BOOK IX.]	PARADISE LOST.	277
" Best guide! n	ot following thee, I had remained	
	thou openest wisdom's way	
	cess, though secret she retire.	810
	s am secret: Heaven is high,1	
" High, and ren	note to see from thence distinct	
Each thing on	Earth; and other care, perhaps,	
" May have div	erted from continual watch	
" Our great For	bidder, safe with all his spies	815
" About him."	But to Adam in what sort	
"Shall I appear	r! Shall I to him make known	
" As yet my ch	ange, and give him to partake	
	s with me, or rather not,	
	odds of knowledge in my power	820
	rtner? so to add what wants	
	, the more to draw his love,	
	e more equal; and perhaps,	
	ndesirable, sometime	
	, inferior, who is free !	825
	vell. But what if God have seen	
	sue! then I shall be no more!	
	edded to another Eve,	
	h her enjoying, I extinct;	
	ink! Confirmed then I resolve,	830
	are with me in bliss or woe:	000
	him, that with him all deaths	
	e; without him live no life."	
	om the tree her step she turned;	

¹ And I perhaps am secret: Heaven is high,—Compare Ps. x. 11; xciv. 7.

² Safe with all his spies about him.—The word safe has perplexed commentators. The sense of "no longer dangerous, placed beyond the power of doing harm," is a ludicrous application of the word, and can have no place here. As classical usage supplies a good key to many of the difficulties in Milton's style, Prendeville judiciously appeals to the use of corresponding words in Latin, and interprets safe, as meaning here "having no unessiness, negligent, remiss, at ease. Eve apprehended no danger from God, because he had so many spies about him, which rendered him free from all thought or appruhension, and careless, as she imagined, of Satan's entrance into Paradise to work annoyance to him, or danger to man."

But first low reverence done, as to the Power That dwelt within, whose presence had infused Into the plant sciential sap, derived From nectar, drink of Gods. Adam the while,	835
Waiting desirous her return, had wove	
Of choicest flowers a garland, to adorn	840
Her tresses, and her rural labours crown;	٠.
As reapers oft are wont their harvest queen.	
Great joy he promised to his thoughts, and new	,
Solace in her return, so long delayed.	
Yet oft his heart, divine of something ill,3	845
Misgave him; he the faltering measure felt;	•
And forth to meet her went, the way she took	
That morn when first they parted: by the tree	
Of knowledge he must pass; there he her met,	
Scarce from the tree returning; in her hand	850
A bough of fairest fruit, that downy smiled,	
New gathered, and ambrosial smell diffused,	
To him she hasted: in her face excuse	
Came prologue,4 and apology too prompt;	
Which, with bland words at will, she thus addressed	: 855
"Hast thou not wondered, Adam, at my stay?	
"Thee I have missed, and thought it long, deprived	
"Thy presence; agony of love till now)
" Not felt-nor shall be twice; for never more	
"Mean I to try, what rash untried I sought,	860
"The pain of absence from thy sight. But strange	
"Hath been the cause, and wonderful to hear:	
"This tree is not, as we are told, a tree	
"Of danger tasted, nor to evil unknown	

¹ But first low reverence done,—this first sign of idolatry is well imagined as an immediate consequence of the fall.

² Divine of something ill,—in the Latin sense of foreboding.

⁸ Yet oft his heart...misgave him; he the fallering measure felt;—his heart beat irregularly, as is usual under agitation of mind: he was conscious of this, and feeling uneasy, went forth to meet her.

⁴ Came prologue,—as a prologue is delivered before the commencement of a play, so the expression of Eve's face prepared Adam for the speech that was to follow, and seemed to plead excuse before she spoke.

⁵ Of danger tasted,—i.e. is not a tree of danger when tasted.

BOOK IX.]	PARADISE LOST.	279
"To open eyes, and "And hath been tas "Or not restrained	but of divine effect make them Gods who taste; sted such: the serpent, wise, as we, or not obeying, fruit; and is become,	865
" Not dead, as we a " Endued with hum " Reasoning to adm " Persuasively hath	re threatened, but thenceforth an voice, and human sense; iration! and with me so prevailed, that I and have also found	870
"The effects to corn "Dim erst—dilated "And growing up t "Chiefly I sought,	respond—opener mine eyes, spirits—ampler heart— o godhead; which for thee without thee can despise. hast part, to me is bliss;	875
"Tedious, unshared "Thou therefore al "May join us—equ "Lest, thou not tas	with thee, and odious soon. so taste, that equal lot al joy, as equal love; ting, different degree then too late renounce	880
" Deity for thee, with co Thus Eve, with co But in her cheek di On the other side, A	hen fate will not permit." ountenance blithe, her story told; stemper flushing glowed. Adam, soon as he heard lone by Eve, amazed,	885
Astonied stood and Ran through his ve From his slack han Down dropt, and al	blank! while horror chill ins, and all his joints relaxed; ³ d the garland wreathed for Eve I the faded roses shed: I and pale; till thus, at length,	890
First to himself he "O fairest of cre "Of all God's work	inward silence broke: ation! last and best s! creature in whom excelled sight or thought, be formed	895

But in her cheek distemper fushing plosed.—See line 793, where Eve is already described as if "heightened with wine."
 These lines should be read slowly, and with several pauses, in order

to give full effect to the picture of Adam's astonishment and horror.

" Holy, divine, good, amiable, or sweet!	
"How art thou lost! how on a sudden lost, 900	0
"Defaced, deflowered, and now to death devote!	
"Rather, how hast thou yielded to transgress	
"The strict forbiddance, how to violate	
"The sacred fruit forbidden! Some cursed fraud	
"Of enemy hath beguiled thee, yet unknown, 90%	5
"And me with thee hath ruined; for with thee	
"Certain my resolution is to die.	
" How can I live without thee-how forego	
"Thy sweet converse, and love so dearly joined,"	
"To live again in these wild woods forlorn! 910	0
"Should God create another Eve, and I	
" Another rib afford, yet loss of thee	
"Would never from my heart: 4 no, no! I feel	
"The link of nature draw me: flesh of flesh,	
"Bone of my bone, thou art; and from thy state 918	5
"Mine never shall be parted, bliss or woe!"	
So having said, as one from sad dismay	
Recomforted, and, after thoughts disturbed,	
Submitting to what seemed remediless,	
Thus in calm mood his words to Eve he turned: 920	0
"Bold deed thou hast presumed, adventurous Eve!	-
"And peril great provoked, who thus hast dared,	
"Had it been only coveting to eye"	

¹ Defaced, deflowered, and now to death devote!—a good example of alliteration; in which, however, Milton rarely indulges.

"That sacred fruit-sacred to abstinence;

Thy sweet converse, and love so dearly joined,—i.e. sweet converse, and love of thee so dearly joined.

² In these wild secods,—the very thought of separation from Eve casts a gloom on the glories of Paradise, and makes Adam speak of Eden as a wilderness.

⁴ Would never from my heart, -would never cease to burden my heart.

It has been observed, this line cannot be pronounced but as it ought,—slowly—gravely.

[•] Had it been only covering to eye, &c.—It was a great peril only to eye the fruit (even though enly covering it, or longing for it, without intending to go farther); much greater peril was it to dare to taste it, since they were under a ban to touch it: ban,—strict prohibition, enforced by a curse in case of disobedience.

BOOK IX.]	PARADISE LOST.	2 81
" Much more	to taste it, under ban to touch.	925
" But past who	o can recall, or done undo!	
" Not God om	nipotent, not fate: yet so	
	u shalt not die; 1 perhaps the fact	
" Is not so hei	inous now,—foretasted fruit,—	
" Profaned firs	st by the serpent,—by him first	93 0
" Made comm	on, and unhallowed, ere our taste:	
" Nor yet on h	him found deadly; he yet lives;	
" Lives, as the	ou saidst, and gains to live, as Man,	
" Higher degr	ee of life: inducement strong	
"To us, as lik	ely, tasting, to attain	935
" Proportional	l ascent; which cannot be	
"But to be Go	ods, or Angels—Demigods.	
" Nor can I th	nink that God, Creator wise,	
" Though thre	eatening, will in earnest so destroy	
"Us his prime	e creatures, dignified so high,	940
"Set over all	his works; which, in our fall,	
" For us creat	ed, needs with us must fail,	
" Dependant 1	made; so God shall uncreate—	
	—do—undo, and labour lose;	
" Not well con	nceived of God, who, though his power	945
" Creation con	uld repeat, yet would be loth	
	h, lest the adversary	
" Triumph, an	d say, 'Fickle their state, whom God	
	s! who can please him long? Me first	
" He rained, 1	now mankind; whom will he next!'	950
" Matter of so	corn, not to be given the foe.	
	with thee have fixed my lot,	
" Certain to u	indergo like doom: if death	
" Consort with	h thee, death is to me as life;	
" So forcible	within my heart I feel	9 55
" The bond of	f nature draw me to my own—	
" My own in	thee, for what thou art is mine;	
" Our state ca	annot be severed; we are one—	
" One flesh;	to lose thee were to lose myself."	
- Durbone (bear	a half and the Adam half but heles and mand	T

¹ Perhaps thou shalt not die;—Adam had just before condemned Eve, but wishing to find her innocent, his reasonings are warped by his inclinations.

So Adam; and thus Eve to him replied:	960
"O glorious trial of exceeding love,	
"Illustrious evidence, example high!	
" Engaging me to emulate; but, short	
" Of thy perfection, how shall I attain,	
"Adam! from whose dear side I boast me spre	ing. 965
"And gladly of our union hear thee speak,	
"One heart, one soul in both; whereof good pr	roof
" This day affords, declaring thee resolved,	
"Rather than death, or aught than death more	dread.
"Shall separate us linked in love so dear,	970
"To undergo with me one guilt, one crime,	•,•
" If any be, of tasting this fair fruit;	
"Whose virtue (for of good still good proceeds	a.
"Direct, or by occasion) hath presented	7
"This happy trial of thy love, which else	975
"So eminently never had been known.	0,0
"Were it I thought death menaced would ensu	10
"This my attempt, I would sustain alone	
"The worst, and not persuade thee—rather die	
"Deserted, than oblige thee with a fact	980
"Pernicious to thy peace: chiefly, assured	
"Remarkably so late of thy so true,	
"So faithful, love unequalled: but I feel	
"Far otherwise the event; not death, but life	
"Augmented—opened eyes—new hopes—new	iove 985
"Taste so divine, that what of sweet before	J0J5 - 000
"Hath touched my sense, flat seems to this, an	d hareh
"On my experience, Adam, freely taste,	
"And fear of death deliver to the winds."	
So saying, she embraced him, and for joy	990
Tenderly wept; much won, that he his love	Jav
Had so ennobled, as of choice to incur	
Divine displeasure for her sake, or death.	
In recompense, (for such compliance bad	
Such recompense best merits,) from the bough	995
zaca recompense best merits,) from the bough	

¹ Oblige thee with a fact permicious,—bind thee, or render thee obnoxious to punishment,—by permitting thee to share my crime.

She gave him of that fair, enticing fruit	•
With liberal hand: he scrupled not to eat,	•
Against his better knowledge; not deceived,1	
But fondly overcome with female charm.	
Earth trembled from her entrails, as again	1000
In pangs; and Nature gave a second groan;	•
Sky lowered, and, muttering thunder, some sad drop	8 .
Wept at completing of the mortal sin	
Original! while Adam took no thought,	
Eating his fill; nor Eve to iterate	1005
Her former trespass feared, the more to soothe	•
Him with her loved society; that now,	
As with new wine intoxicated both,	
They swim in mirth, and fancy that they feel	
Divinity within them, breeding wings	1010
Wherewith to scorn the Earth. But that false fruit	
Far other operation first displayed,	
Carnal desire inflaming: he on Eve	
Began to cast lascivious eyes; she him	,
As wantonly repaid; in lust they burn;	1015
Till Adam thus gan Eve to dalliance move:	
"Eve! now I see thou art exact of taste,	
" And elegant:—of sapience no small part,	
"Since to each meaning savour we apply,"	
" And palate call judicious :—I the praise	1020
"Yield thee, so well this day thou hast purveyed.	
"Much pleasure we have lost, while we abstained	
"From this delightful fruit, nor known till now	
"True relish, tasting: if such pleasure be	
" In things to us forbidden, it might be wished,	1025

1 Not deceived, -See 1 Tim. ii. 14.

² Compare line 782-784. Gam, the original Saxon, for begam.

² Since to each meaning savour we apply,—since we use the word "savour" in both senses, and apply it to the understanding as well as the palate; alluding to the derivation of the word from the Latin "saplo," which signifies both to "savour, or have a taste," and also "to be wise."

⁴ Nor known till now,—"nor have we known till now true reliak in anything we have tasted."

"For this one tree had been forbidden ten. "But come, so well refreshed, now let us play, "As meet is, after such delicious fare;	
=	1030
With all perfections, so inflame my sense	
"With ardour to enjoy thee, fairer now	
"Than ever; bounty of this virtuous tree!"	
So said he, and forbore not glance or toy	
· · · · · · · · · · · · · · · · · · ·	1035
Of Eve, whose eye darted contagious fire.	
Her hand he seized; and to a shady bank,	
Thick over-head with verdant roof embowered,	
He led her nothing loth: flowers were the couch,	
, , ,,,	1040
And hyacinth; earth's freshest, softest lap.	
There they their fill of love and love's disport	
Took largely—of their mutual guilt the seal—	
The solace of their sin; till dewy sleep	
Oppressed them, wearied with their amorous play.	1045
Soon as the force of that fallacious fruit,	
That with exhilarating vapour bland	
About their spirits had played, and inmost powers	
Made err, was now exhaled; and grosser sleep,	
Bred of unkindly fumes, with conscious dreams	1050
Encumbered, now had left them; up they rose	
As from unrest; and, each the other viewing,	
Soon found their eyes how opened, and their minds	
How darkened? Innocence, that, as a veil,	
Had shadowed them from knowing ill, was gone:	1055
Just confidence, and native righteousness,	
And honour, from about them, naked left	

¹ Vertucus,—endowed with wonderful virtues or properties.
² Contrast this description with the lovely picture at 1 510 of the preceding book.

³ Oppressed,—overpowered, in the Latin sense.

Grosser sleep,—not like the bland sleep which Adam is described as enjoying before the fall, b. v. 1. 3-5.

To guilty Shame: he covered, but his robe
Uncovered more. So rose the Danite strong,
Herculean Samson, from the harlot-lap 1060
Of Philistean Dalilah, and waked
Shorn of his strength; they, destitute and bare
Of all their virtue. Silent, and in face
Confounded, long they sat, as stricken mute:
Till Adam, though not less than Eve abashed, 1065
At length gave utterance to these words constrained:
"O Eve! in evil hour thou didst give ear
"To that false worm," of whomsoever taught
To counterfeit Man's voice; true in our fall,
"False in our promised rising; since our eyes 1070
"Opened we find indeed, and find we know
"Both good and evil—good lost, and evil got!
"Bad fruit of knowledge, if this be to know,
"Which leaves us naked thus, of honour void,
"Of innocence, of faith, of purity— 1075
"Our wonted ornaments now soiled and stained.
"And in our faces evident the signs
" Of foul concupiscence; whence evil store—
" Even shame, the last of evils: of the first
"Be sure then. How shall I behold the face 1080
"Henceforth of God, or Angel, erst with joy
"And rapture so oft beheld! Those heavenly shapes
"Will dazzle now this earthly, with their blaze
"Insufferably bright. O might I here
"In solitude live savage; in some glade 1085
"Obscured, where highest woods, impenetrable
"To star, or sunlight, spread their umbrage broad
"And brown as evening! Cover me, ye pines!
" And brown as evening! Cover me, ye pines!"

¹ He covered,—i. e. Shame (here personified as at 1. 1997) covered them. Though clothed with shame, yet thereby they the more discovered their nakedness.

"Ye cedars, with innumerable boughs

³ Worm,—applied to the serpent, as a general name for the reptile tribes, as in b. vii. 1. 476. Worm is from the same root as serpent.

Sover me, ye pines!—For the general idea of this beautifully poetic address, see Rev. vi. 15, 16.

"Hide me, where I may never see them more! 1090

"But let us now, as in bad plight, devise

"What best may for the present serve to hide

"The parts of each from other, that seem most

" To shame obnoxious, and unseemliest seen;

"Some tree, whose broad smooth leaves together sewed,"

" And girded on our loin, may cover round

"Those middle parts; that this new-comer, Shame,

"There sit not, and reproach us as unclean."

So counselled he, and both together went Into the thickest wood: there soon they chose 1100 The fig-tree, not that kind for fruit renowned: But such as, at this day, to Indians known³ In Malabar or Decan, spreads her arms Branching so broad and long, that in the ground The bended twigs take root, and daughters grow 1105 About the mother-tree, a pillared shade High over-arched, and echoing walks between: There oft the Indian herdsman, shunning heat, Shelters in cool, and tends his pasturing herds At loop-holes cut through thickest shade: those leaves 1110 They gathered, broad as Amazonian targe: And, with what skill they had, together sewed.

¹ Together sewed,—Gen. iii. 7. It is easy to understand how this may have been done, by using the fibres of certain plants as thread; or the expression may only mean that they twined together twigs with the leaves attached.

² But such as, at this day, to Indians known.—This graphic description applies to the well-known banyan tree. A famous tree of this kind at Nerbudda is said to have three hundred large and three thousand small stems, and to be capable of affording shelter to seven thousand men. The size of the leaves, however, bears no proportion to the magnifecent dimensions of the tree, and is by no means such as to qualify them for the use to which Adam applied the fig-leaves. The comparison to the breadth of the Amazonian targe (I. 1111) suits better with the leaves of the plantain, which, from their magnitude and flexibility, are used by the Puliar casts on the coast of Malabar for the same purpose as the fig-leaf aprons of our first parents. Malabar,—the south-western coast of the peninsula of Hindostan. Decom,—the remainder of that peninsula stretching from the river Nerbudda to Cape Comorin.

⁸ Amazonian targe.—The Amazons were a fabulous nation of female warriors, whose prowess is celebrated in the Greek and Roman classica. The buckler they carried was in the shape of a moon, slightly horned; to

To gird their waist; vain covering, if to hide Their guilt and dreaded shame! O how unlike To that first naked glory! Such of late 1115 Columbus found the American, so girt With feathered cincture; naked else, and wild Among the trees, on isles and woody shores. Thus fenced, and, as they thought, their shame in part Covered, but not at rest or ease of mind, 1120 They sat them down to weep; nor only tears Rained at their eyes, but high winds worse within Began to rise-high passions, anger, hate, Mistrust, suspicion, discord; and shook sore Their inward state of mind-calm region once 1125 And full of peace—now tost and turbulent! For understanding ruled not, and the will Heard not her lore; both in subjection now To sensual appetite, who, from beneath, 1130 Usurping, over sovran reason claimed³ Superior sway. From thus distempered breast, Adam, estranged in look and altered style Speech intermitted thus to Eve renewed:

- "Would thou hadst hearkened to my words, and stayed "With me, as I besought thee, when that strange 1135
- " Desire of wandering, this unhappy morn,
- "I know not whence, possessed thee! we had then
- " Remained still happy: not, as now, despoiled
- "Of all our good-shamed, naked, miserable!
- "Let none henceforth seek needless cause to approve 1140

which Milton compares the leaves used by our first parents, Targe,—aa obsolete form of "target."

¹ With feathered cincture,—a covering for the loins, resembling a kilt or short petticoat, made of feathers, worn by some of the aborigines of America, when first discovered by Columbus.

³ Lore,—learning, lesson.

In its way, there is nothing in the poem more finely imagined, or clothed in more choice expressions, than this description of the mental and moral change which had taken place in Adam and Eve after having sinned, beginning at line 1119.

^{*} Approve,—here used for "prove," "put to the test;" Adam alludes to Eve's beasting at I. 329-336. Foith,—fidelity, faithfulness.

"Such proof, conclude they then begin to fail." To whom, soon moved with touch of blame, thus Eve: "What words have passed thy lips, Adam severe! "Imputest thou that to my default, or will 1145 "Of wandering, as thou callst it, which who knows "But might as ill have happened, thou being by, "Or to thyself perhaps! Hadst thou been there, "Or here the attempt,¹ thou couldst not have discerned "Fraud in the serpent, speaking as he spake; 1150 "No ground of enmity between us known, "Why he should mean me ill, or seek to harm. "Was I to have never parted from thy side! "As good have grown there still a lifeless rib. "Being as I am, why didst not thou, the head, 1155 "Command me absolutely not to go, "Going into such danger, as thou saidst! "Too facile³ then, thou didst not much gainsay; "Nay, didst permit, approve, and fair dismiss. "Hadst thou been firm and fixed in thy dissent, 1160 "Neither had I transgressed, nor thou with me." To whom, then first incensed, Adam replied: "Is this the love, is this the recompense "Of mine to thee, ungrateful Eve! expressed "Immutable, when thou wert lost, not I; 1165 "Who might have lived, and joyed³ immortal bliss, "Yet willingly chose rather death with thee! "And am I now upbraided as the cause "Of thy transgressing! not enough severe, "It seems, in thy restraint. What could I more! 1170 "I warned thee, I admonished thee, foretold "The danger and the lurking enemy "That lay in wait; beyond this, had been force; "And force upon free will hath here no place. "But confidence then bore thee on, secure 1175	"The faith they owe; when earnestly they seek	
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But conndence then bore thee on, secure 1175		
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Or here the attempt,—had the temptation been offered here.
 Facile,—pliant, flexible.
 Joyed,—an obsolete use of the word for "enjoyed."

- " Either to meet no danger, or to find
- " Matter of glorious trial: and perhaps
- " I also erred, in overmuch admiring
- "What seemed in thee so perfect, that I thought
- " No evil durst attempt thee; but I rue
- 1180

1185

- "That error now, which is become my crime,
- "And thou the accuser! Thus it shall befall
- "Him who, to worth in woman overtrusting,1
- " Lets her will rule: restraint she will not brook;
- "And, left to herself, if evil thence ensue,

"She first his weak indulgence will accuse."

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning;
And of their vain contest appeared no end.

¹ To worth in woman overtrusting,—Women is the reading of the old editions. Bentley suggests woman, on account of the singular pronouns in the following lines. But such transitions from the plural to the singular see to be met with in the best classical authors. N.

BOOK X.

THE ARGUMENT.

Man's transgression known; the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors; who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man: to make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan had made; then, preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium; in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents according to his doom given in Paradise; then, deluded with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretells the final victory of his Son over them, and the renewing of all things; but, for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails; rejects the condolement of Eve; she persists, and at length appeases him: then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not: but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the serpent; and exhorts her with him to seek peace of the offended Deity by repentance and supplication.

MEANWHILE the heinous and despiteful act Of Satan done in Paradise, and how He, in the serpent, had perverted Eve, Her husband she, to taste the fatal fruit.

Was known in Heaven; for what can scape the eye	5
Of God all-seeing, or deceive his heart	
Omniscient? who, in all things wise and just,	
Hindered not Satan to attempt the mind	
Of Man, with strength entire, and free-will armed,	
Complete to have discovered, and repulsed,	10
Whatever wiles 1 of foe, or seeming friend.	
For still they knew, and ought to have still ren	iem-
bered.	
The high injunction—not to taste that fruit,	
Whoever tempted; which they not obeying	
Incurred, (what could they less!) the penalty;	15
And, manifold in sin, deserved to fall.	
Up into Heaven, from Paradise, in haste	
The angelic guards ascended, mute, and sad	
For Man; for of his state by this they knew,	
Much wondering how the subtle fiend had stolen	20
Entrance unseen. Soon as the unwelcome news	
From Earth arrived at Heaven-gate, displeased	
All were who heard; dim sadness did not spare	
That time celestial visages, yet, mixed	
With pity, violated not their bliss.	25
About the new arrived, in multitudes	
The ethereal people ran, to hear and know	
How all befell: they towards the throne supreme,	
Accountable, made haste, to make appear,	
With righteous plea, their utmost vigilance,	30

¹ Whatever wiles,-" any wiles whatever," a Latin form of expression.

² They,—the antecedent is Man, in a collective sense (I. 9), embracing Adam and Eve. So in Gen. i. 26, "Let us make man in our image, and let them have dominion," &c.

³ Manifold in sin, — divines argue that in this one sin there was involved the violation of every precept of the law; at all events, its guilt was manifold, involving, as it did, unbelief, renouncing of the Divine authority, unthankfulness, discontent, ruining themselves and their off-spring, &c.

By this,—i. e. by this time.

bim sadness did not spare, &c.—How nobly does Milton here set forth the blessedness of a benevolent mind, and obviate the objection that might be made to ascribing sadness to celestial spirits!

And easily approved; when the Most High	
Eternal Father, from his secret cloud	
Amidst, ² in thunder uttered thus his voice:	
" Assembled angels, and ye Powers returned	
" From unsuccessful charge! be not dismayed,	35
" Nor troubled at these tidings from the Earth,	
"Which your sincerest care could not prevent,	
" Foretold so lately " what would come to pass,	
"When first the tempter crossed the gulf from Hell	
"I told ye then he should prevail, and speed	40
"On his bad errand; man shall be seduced,	
"And flattered out of all, believing lies"	
" Against his Maker; no decree of mine	
" Concurring, to necessitate his fall,	
"Or touch with lightest moment of impulse"	45
"His free will, to her own inclining left	
"In even scale. But fallen he is; and now	
"What rests, but that the mortal sentence pass	
"On his transgression—death denounced that day!	
"Which he presumes already vain and void,	50
"Because not yet inflicted, as he feared,	
"By some immediate stroke; but soon shall find	
" Forbearance no acquittance, ere day end.	
" Justice shall not return, as bounty, scorned.	
"But whom send I to judge them! Whom but thee,	55
"Vicegerent Son! To thee I have transferred	_
"All judgment," whether in Heaven, or Earth, or Hell	
"Easy it may be seen that I intend	

¹ Approved,—in the occasional sense of the Latin probe, to make a thing appear right by means of proof; to justify by proof.

² From his secret cloud amidst,—from amidst the cloud.

³ Porefold so lately,—L. e. it having been forefold so lately what would come, &c., a construction like the ablative absolute in Latin. See prediction referred to in b. iii. 1.86-96.

⁴ Believing lies, &c.—See Satan's speech, b. ix. 1 679-732.

Suphtest moment of impulse,—in the Latin sense of momentum, the weight which gives the cast to one of two scales even balanced. See b. vi. 1, 238.

⁴ What rests?-Latin, quid restat? what remains?

¹ To thee I have transferred all judyment, -See John v. 22, 27.

PARADISE LOST.

293

"Whoever judged, the worst on me must light,
"When time shall be; for so I undertook"

"Before thee; and, not repenting, this obtain 75
"Of right, that I may mitigate their doom -

"On me derived: yet I shall temper so

BOOK X.1

"Justice with mercy, as may illustrate most

"Them fully satisfied, and thee appeare.

"Attendance none shall need," nor train, where none 80

"Are to behold the judgment, but the judged—

"Those two; the third, best absent, is condemned,

" Convict by flight, and rebel to all law:

"Conviction to the serpent none belongs."

Thus saying, from his radiant seat he rose

Thus saying, from his radiant seat he rose 85 Of high collateral glory. Him Thrones, and Powers,

¹ Mercy colleague with justice, -See Ps. 1xxxv. 10.

² And destined Man,—destined to become man.

³ He, full resplendent, all his Father manifest expressed, -See Heb. 1, 8.

⁴ Mine...to do thy will supreme, -See John Iv. 84.

So I undertook,—See b. iii. l. 286, &c.

[•] Illustrate,—in the sense of the Latin word, "to show clearly:" fully satisfied,—fully atoned tor. See b. iii 1. 212, 295, for a similar use of the term.

⁷ Attendance none shall need,—i. e. "be necessary," the verb used in an intransitive sense, as b. iii. 1. 341.

⁸ Convict by flight, -self-convicted.

Him Throne, and Powers, Princedoms, and Dominations, &c.,—various orders of angels. See b. iii. 1. 320; v. 1. 601, &c.

Princedoms, and Dominations ministrant, Accompanied to Heaven-gate; from whence Eden, and all the coast, in prospect lay. Down he descended straight; the speed of Gods 90 Time counts not, though with swiftest minutes winged. Now was the sun in western cadence 1 low From noon; and gentle airs, due at their hour, To fan the Earth now waked, and usher in The evening cool; when he, from wrath more cool. 95 Came—the mild Judge and Intercessor both— To sentence Man. The voice of God they heard? Now walking in the garden, by soft winds Brought to their ears while day declined—they heard. And from his presence hid themselves among 100 The thickest trees, both man and wife; till God Approaching, thus to Adam called aloud:

"Where art thou, Adam, wont with joy to meet

"My coming seen far off! I miss thee here:

"Not pleased, thus entertained with solitude.

105

"Where obvious duty erewhile appeared unsought:

"Or come I less conspicuous, or what change

"Absents thee, or what chance detains? Come forth!" He came; and with him Eve, more loth, though first

To offend—discountenanced both and discomposed: 4 110 Love was not in their looks, either to God Or to each other; but apparent guilt,

And shame, and perturbation, and despair, Anger, and obstinacy, and hate, and guile.

Whence Adam, faltering long, thus answered brief: 115

" I heard thee in the garden; and of thy voice

Cadence,—descent.

² The voice of God they heard, - See Gen. iii. 8-10, and the chapter throughout, the words of which the poet translates and paraphrases.

Obvious duty,—respect or dutifulness; obvious, or ready to meet me. 4 The want of harmony in these two lines causes the difficulty of reading them to represent the ideas of tardiness, difficulty, and hesitancy, through guilty fear.

Apparent,-manifest, that could not be hid.

Whence,—owing to which guilty and miserable state of mind.

" Afraid, being naked, hid myself." To whom	
The gracious Judge, without revile, replied:	
"My voice thou oft hast heard, and hast not feare	ed,
"But still rejoiced; how is it now become	120
"So dreadful to thee! That thou art naked, who	
"Hath told thee! Hast thou eaten of the tree,	
"Whereof I gave thee charge thou shouldst not eat	1"
To whom thus Adam, sore beset, replied:	
"O Heaven! in evil strait this day I stand	125
"Before my Judge; either to undergo	
" Myself the total crime, or to accuse	
" My other self, the partner of my life;	
"Whose failing, while her faith to me remains,	
" I should conceal, and not expose to blame	130
"By my complaint: but strict necessity	
"Subdues me, and calamitous constraint;	
"Lest on my head both sin and punishment,	
" However insupportable, be all	
"Devolved; though, should I hold my peace, yet the	u 135
"Wouldst easily detect what I conceal."	
"This woman, whom thou madest to be my help,	
"And gavest me as a perfect gift—so good—	
"So fit—so acceptable—so divine,	
"That from her hand I could suspect no ill;	140
"And what she did-whatever in itself-	
"Her doing seemed to justify the deed;	
"She gave me of the tree, and I did eat."	
To whom the Sovran Presence thus replied:	
"Was she thy God, that her thou didst obey	145
"Before his voice? or was she made thy guide,	
"Superior, or but equal, that to her	
"Thou didst resign thy manhood, and the place	
"Wherein God set thee above her, made of thee,	
•	

 ¹ Revile,—used as a noun.
 2 Adam's unwillingness to accuse his wife, and yet his sense of the impossibility of escaping from the necessity of doing so, are finely imagi.ied.

•	
"And for thee, whose perfection far excelled	150
" Hers in all real dignity! Adorned	
" She was indeed, and lovely, to attract	
"Thy love, not thy subjection; and her gifts	
"Were such, as under government well seemed -	
"Unseemly to bear rule; which was thy part	155
"And person, hadst thou known thyself aright."	
So having said, he thus to Eve in few:4	
"Say, woman, what is this which thou hast done?"	
To whom sad Eve, with shame nigh overwhelmed,	
Confessing soon, yet not before her Judge	160
Bold or loquacious, thus abashed replied:	
"The serpent me beguiled, and I did eat!"	
Which, when the Lord God heard, without delay	
To judgment he proceeded on the accused	
Serpent, though brute; unable to transfer	165
The guilt on him who made him instrument	
Of mischief, and polluted from the end	
Of his creation: justly then accursed	
As vitiated in nature: more to know	
Concerned not man (since he no farther knew),	170
Nor altered his offence; yet God at last	
To Satan, first in sin, his doom applied;	
Though in mysterious terms, judged as then best:	
And on the serpent thus his curse let fall:	
"Because thou hast done this, thou art accursed	175
"Above all cattle, each beast of the field;	2,0
"Upon thy belly grovelling thou shalt go,	
"And dust shall eat all the days of thy life.	
"Between thee and the Woman I will put	
Teameen since and ano at omight a war bar	

¹ Adorned... and lovely, to attract thy love, not thy subjection;—an echo of the sentiment expressed by the angel, b. viii. 1. 568-570. In Samson Agonistes, and in some of his prose works, Milton dwells on the propriety of keeping up the authority of the husband.

² Well seemed,-looked well.

³ Which was thy part and person,—using the word person in the Latin sense of "character;" the phrase alludes to the part acted by each character in a play.

⁴ In few,-i.e. "in few words;" a phrase of classical authority.

"Enmity; and between thine and her seed:	180
"Her seed shall bruise thy head, thou bruise his hee	L" 1
So spake this oracle, then verified,	
When Jesus, son of Mary, second Eve.	
Saw Satan fall, like lightning, down from Heaven,	
Prince of the air; then, rising from his grave.	185
Spoiled Principalities and Powers, triumphed	
In open show; and, with ascension bright,	
Captivity led captive through the air,	
The realm itself of Satan, long usurped;	
Whom he shall tread at last under our feet;	190
Even he, who now foretold his fatal bruise;	
And to the woman thus his sentence turned:	
"Thy sorrow I will greatly multiply	
"By thy conception; children thou shalt bring	
"In sorrow forth; and to thy husband's will	195
"Thine shall submit; he over thee shall rule."	
On Adam last thus judgment he pronounced:	
"Because thou hast hearkened to the voice of thy w	ife. ⁷
"And eaten of the tree, concerning which	,
" I charged thee, saying, 'Thou shalt not eat thereof;	200
"Cursed is the ground for thy sake: thou in sorrow	
"Shalt eat thereof all the days of thy life;	
"Thorns also, and thistles, it shall bring thee forth	
"Unbid; and thou shalt eat the herb of the field:	
"In the sweat of thy face shalt thou eat bread,	205
"Till thou return unto the ground; for thou	_,_
"Out of the ground wast taken; know thy birth!	
"For dust thou art, and shalt to dust return."	

Our author is right to adhere strictly to the words of Scripture, though by doing so he has sacrificed the harmony of his verse.

² Saw Satan fall, like lightning, down from heaven,—See Luke x. 18.

Prince of the air,—See Eph. ii. 2. Compare also line 189 below.
 Spoiled Principalities and Powers, triumphed in open show;—See Col.

Spoiled Principalities and Powers, triumphed in open show;—See Col ii. 15.

And, with ascension bright, captivity led captive;—See Ps. lxviii. 18.
 Whom he shall tread at last under our fest;—See Rom. xvi. 20.

⁷ Here again Milton's acrupulous fidelity to the very words of Scripture has prevented his doing justice to the versification.

So judged he Man, both Judge and Saviour sent; And the instant stroke of death, denounced that day, 210 Removed far off: then, pitying how they stood Before him naked to the air, that now Must suffer change, disdained not to begin Thenceforth the form of servant to assume.1 As when he washed his servants' feet; so now, 215 As father of his family, he clad Their nakedness with skins of beasts,2 or slain, Or, as the snake, with youthful coat repaid; And thought not much to clothe his enemies: Nor he their outward only, with the skins 220 Of beasts, but inward nakedness, much more Opprobrious, with his robe of righteousness Arraying, covered from his Father's sight. To him with swift ascent he up returned, Into his blissful bosom reassumed 225 In glory, as of old-to him appeased, All, though all-knowing, what had passed with man Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinned and judgeds on earth,
Within the gates of Hell sat Sin and Death,
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the fiend passed through,
Sin opening; who thus now to Death began:

"O cond why sit we have each other rigging.

"O son! why sit we here each other viewing 235 "Idly, while Satan, our great author, thrives

A Sin opening; -See book ii. 871.

¹ Thenceforth the form of servant to assume, &c.—See Phil. ii. 7; John xiii. 5.

2 He clad their nakedness with skins of beasts.—It has been thought that Adam was taught by God to slay animals in sacrifice, and that the application of the skins for clothing might have a symbolical meaning; to which Milton alindes at 1. 221-3. The idea of beasts casting their skins as snakes do, is fanciful, and not, so far as known, justified by the natural history of any animal large enough to supply a covering for the human body; the tribes of snakes and insects being the only ones distinguished by this peculiarity.

³ Ere thus was sinned and judged,—i. e. sinned by man, and judged by God; the two verbs being used impersonally, by a Latin idiom.

" Leads thee; I shall not lag behind, nor err
"The way," thou leading; such a scent I draw
" Of carnage, prey innumerable! and taste
"The savour of death from all things there that live;

265

Whom thus the meagre shadow answered soon:

"Nor can I miss the way, so strongly drawn By this new felt attraction and instinct."

"Go, whither fate, and inclination strong,

¹ Thou, my shade.—At b. ii. 1. 669, Death is spoken of as having seemed a shadow; and here he is addressed by Sin as her shade, or inseparable attendant.

² Not unagreeable,—not more than a match for.

⁸ Err the way, -miss the way, as said before, 1. 262.

"Nor shall I to the work thou enterprisest	270
"Be wanting, but afford thee equal aid."	
So saying, with delight he snuffed the smell	
Of mortal change on earth. As when a flock	
Of ravenous fowl, though many a league remote,	
Against the day of battle, to a field	275
Where armies lie encamped, come flying, lured	
With scent of living carcasses designed	
For death, the following day, in bloody fight:	
So scented the grim feature, and upturned	
His nostril wide into the murky air;	280
Sagacious of his quarry from so far.	
Then both from out Hell-gates, into the waste	
Wide anarchy of Chaos, damp and dark,	
Flew diverse; and with power (their power was gree	ıt)
Hovering upon the waters, what they met	285
Solid or slimy (as in raging sea	
Tost up and down), together crowded drove,	
From each side shoaling towards the mouth of Hell:	
As when two polar winds, blowing adverse	
Upon the Cronian sea, together drive	296

¹ As when a flock of ravenous fowl, &c.—In Matt. xxiv. 28, we are told "whereacever the carcase is, there will the eagles be gathered together;" and many instances are on record to prove the wonderful acuteness of sight and smell by which, in warm countries, vultures are promptly guided to the spot where their services are needed to remove the offen, it is of course a poetic fiction that ravenous fool can be allowed with scent of living carcasses designed. The parallel case of the presentiment of a battle at sea, which sailors ascribe to sharks, may admit of explanation from the attractions of the refuse of the ships kitchens, which might alone induce the attendance of sharks in the wake of each fieet. Milton may have had in view the description given by Lucan (Pharsal viii. 831), of the vultures following the Roman camp, and scenting the slaughter at Pharsalia before the battle was fought.

² Feature, —figure, form: sagacious of his quarry,—quick-scented to discover his prey, according to the original meaning of the word in Latin.

^{*} The Cronian sea,—the northern frozen ocean: the imagined way,—the North-west Passage, so long sought for, and discovered in 1863 by M'Lures Petsora,—a river in the province of Archangel, flowing into the northern ocean; it was also the name of a city, and an extensive pro-

Mountains of ice, that stop the imagined way Beyond Petsora eastward, to the rich Cathaian coast. The aggregated soil Death, with his mace petrific, cold, and dry, As with a trident, smote, and fixed as firm 295 As Delos, floating once: the rest his look Bound with Gorgonian rigour not to move: And with asphaltic slime, broad as the gate, Deep to the roots of Hell the gathered beach They fastened: and the mole immense wrought on. Over the foaming deep high arched, a bridge Of length prodigious, joining to the wall Immoveable of this now fenceless world, Forfeit to Death; from hence a passage broad, Smooth, easy, inoffensive, down to Hell. 305 So, if great things to small may be compared, Xerxes, the liberty of Greece to yoke, From Susa, his Memnonian palace high, Came to the sea; and, over Hellespont Bridging his way, Europe with Asia joined, 310 And scourged with many a stroke the indignant waves.6 Now had they brought the work,-by wondrous art

vince of the north of Russia: Cathaisn coast,—the north of China was called Cathay by the Europeans when they first heard of it.

¹ Petrific,—converting substances into stone.

² Delos,—an island in the centre of the Cyclades (see b. v. l. 264, note). Its name in Greek means manifest, in aliasion to its being fabled to have originally floated under the surface of the water, till Neptune (the god of the sea) struck it with his trident, causing it to rise to the surface, and fixing it, that it might become the birth-place of Apollo. The rest,—those substances not yet solid, but soft and slimy.

³ Gorgonian rigour,—the Gorgons were three fabulous beings said to have their heads covered with snakes instead of hair, and their look so terrible as to turn all beholders instantly to stone. See line 527.

⁴ Forfeit,-used for the participle "forfeited."

⁵ Xerxes, king of Persia, aiming at the subjugation of Greece, having reached the Helleopont, or "Straits of the Dardanellea," the narrow channel dividing Europe from Asia, made a temporary bridge, resting on boats, for the passage of his immense army. Suas (in Scripture Shashon), the chief seat of the Persian kings, and their winter residence, called Memoonson, from its founder Memoon.

Scourged...the scares,—alluding to the madness of the despot who ordered the sea to be scourged for the loss of some of his ships.

Pontifical,1—a ridge of pendent rock,	
Over the vexed abyss (following the track	
Of Satan to the self-same place where he	315
First lighted from his wing, and landed safe	
From out of Chaos), to the outside bare	
Of this round world: with pins of adamant	
And chains they made all fast—too fast they made	
And durable! And now in little space	320
The confines meet of empyréan Heaven,	
And of this world; and, on the left hand, Hell	
With long reach interposed; three several ways,	
In sight, to each of these three places led.	
And now their way to Earth they had descried,	325
To Paradise first tending; when, behold	
Satan, in likeness of an Angel bright,	
Betwixt the Centaur and the Scorpion steering ²	
His zenith, while the sun in Aries rose:	
Disguised he came; but those his children dear	330
Their parent soon discerned, though in disguise.	
He, after Eve seduced, unminded slunk	
Into the wood fast by; and, changing shape	
To observe the sequel, saw his guileful act	
By Eve, though all unweeting, seconded	335
Upon her husband—saw their shame that sought	
Vain covertures: but when he saw descend	
The Son of God to judge them, terrified	
He fled; not hoping to escape, but shun	
The present; fearing, guilty, what his wrath	340
Might suddenly inflict; that past, returned	

¹ Art pontifical,—the art of building bridges, as pontifice, bridge-work (1.348). In ancient Rome, the first bridge over the Tiber, which was of wood, was built, and often repaired, under the superintendence of the priests—hence called "pontifices."

² Betwirt the Centaur and the Scorpion steering.—Satan, on a former viait (b. iv. 1. 569), had been discovered by Uriel, regent of the sun; to avoid this danger, he now keeps at as great a distance as possible, directing his course to the senith, perpendicularly above the earth, between the constellations Centaur and Scorpion, while the sun rose in Aries, in a different quarter of the heavens.

³ After Eve seduced,—a Latin construction for "after seducing Eve."

By night, and listening where the hapless pair Sat in their sad discourse and various plaint, Thence gathered his own doom; which understood Not instant,1 but of future time, with joy 345 And tidings fraught, to Hell he now returned; And at the brink of Chaos, near the foot Of this new wondrous pontifice, unhoped Met, who to meet him came, his offspring dear. Great joy was at their meeting, and at sight 350 Of that stupendous bridge his joy increased. Long he admiring stood; till Sin, his fair, Enchanting daughter, thus the silence broke: "O parent! these are thy magnific deeds-"Thy trophies! which thou viewst as not thine own: 355 "Thou art their author and prime architect: " For I no sooner in my heart divined " (My heart, which by a secret harmony "Still moves with thine, joined in connexion sweet) "That thou on earth hadst prospered, which thy looks 360 " Now also evidence, but straight I felt, "Though distant from the worlds between-yet felt "That I must after thee, with this thy son; "Such fatal consequence unites us three. "Hell could no longer hold us in her bounds, 365 " Nor this unvoyageable gulf obscure " Detain from following thy illustrious track: "Thou hast achieved our liberty, confined " "Within Hell-gates till now; thou us empowered To fortify thus far, and overlay, 370 "With this portentous bridge, the dark abyss. "Thine now is all this world; thy virtue hath won "What thy hands builded not; thy wisdom gained, "With odds, what war hath lost; and fully avenged

Which understood not instant,—which [being] understood not to be instant, but remote: with joy and tidings,—i. e. with joyful tidings.

² Pontifice,—See 1. 313, note.

² Thou hast achieved our liberty, confined, &c.,—1. e. the liberty of us confined; see similar constructions, b. iv. 1. 129; viii. 1. 428; ix. 1. 909.

405

"Our foil in Heaven; here thou shalt monarch reign-	-375
"There didst not: there let him still victor sway	
" As battle hath adjudged—from this new world	
"Retiring, by his own doom alienated;	
"And henceforth monarchy with thee divide	
" Of all things, parted by the empyreal bounds,	380
"His quadrature, from thy orbicular world;	
"Or try thee now more dangerous to his throne."	
Whom thus the Prince of Darkness answered gla	d:
"Fair daughter! and thou son and grandchild both	
"High proof ye now have given to be the race	385
"Of Satan (for I glory in the name,	
"Antagonist of Heaven's Almighty king);	
"Amply have merited of me, of all	
"The infernal empire, that, so near Heaven's door,	
"Triumphal with triumphal act have met,	390
"Mine, with this glorious work; and made one realn	
"Hell and this world—one realm, one continent	49
"Of easy thoroughfare. Therefore, while I	
"Descend through darkness, on your road with ease,	
"To my associate Powers, them to acquaint	395
"With these successes, and with them rejoice,	
"You two this way, among these numerous orbs,	
"All yours, right down to Paradise descend;	
"There dwell, and reign in bliss; thence on the Eart	
"Dominion exercise and in the air,	40 0
"Chiefly on Man, sole lord of all declared:	

" Him first make sure your thrall, and lastly kill.

"My substitutes I send ye, and create
"Plenipotent on earth, of matchless might
"Issuing from me; on your joint vigour now

¹ His quadrature,—the world is described as orbicular, or in the form of a globe; the empyreal heavens, as a quadrature or square, taking the idea from Rev. xxi. 16, where the holy city is so described.

² Son and grandchild,—death is thus described as the immediate effect of sin, and the more remote effect of the agency of Satan, by which man was tempted to sin.

Antagonist of Heaven's Almighty king;—alluding to the meaning of the name Saton, an adversary.

" My hold of this new kingdom all depends, "Through Sin to Death exposed by my exploit. " If your joint power prevail, the affairs of Hell "No detriment need fear. Go, and be strong!" So saying, he dismissed them; they with speed 410 Their course through thickest constellations held. Spreading their bane; the blasted stars looked wan; And planets, planet-struck, real eclipse Then suffered. The other way Satan went down The causey to Hell-gate: on either side 415 Disparted Chaos, overbuilt, exclaimed, And with rebounding surge the bars assailed That scorned his indignation: through the gate, Wide open and unguarded, Satan passed, And all about found desolate; for those, 420 Appointed to sit there, had left their charge. Flown to the upper world; the rest were all Far to the inland retired, about the walls Of Pandemonium -city and proud seat Of Lucifer, so by allusion called 425 Of that bright star to Satan paragoned: There kept their watch the legions, while the grand In council sat, solicitous what chance Might intercept their emperor sent: so he Departing gave command, and they observed. 430 As when the Tartar from his Russian foe,

¹ Planets, planet-struck.—A thing that is blasted and withered is said to be planet-struck; thus Sin and Death, in their passage to this world, are spoken of as shedding a baleful influence on the worlds amidst which they passed, even on the planets themselves.

² Pandemonium,—See b. i. l. 756.

^{*}Lucifer,—Light-bearer, a name given to the planet Venus, when she rises before the sun, as the morning-star. In Isaiah xiv. 12, Nebuchad-nezzar is spoken of under this name, on account of the unequalled splendour of his court, in which he surpassed other kings, as the brilliancy of Lucifer (Venus) surpasses that of the other heavenly bodies. Tertullian and Gregory the Great having erroneously understood this passage in the prophecy, of Satan, the name Lucifer has since been applied to the apostate spirit. Compare the descriptions of Satan, b. i. 1. 591-596, and x. 1. 449-455. Paragoned,—equalled; paragon means such a likeness of a thing as may contest with the original.

By Astracan, over the snowy plains, Retires; or Bactrian Sophi, from the horns Of Turkish crescent, leaves all waste beyond The realm of Aladule, in his retreat 435 To Tauris or Casbeen: so these, the late Heaven-banished host, left desert utmost Hell Many a dark league, reduced in careful watch Round their metropolis; and now expecting, Each hour, their great adventurer, from the search Of foreign worlds: he through the midst, unmarked, In show plebeian Angel militant Of lowest order, passed; and from the door Of that Plutonian hall, invisible Ascended his high throne; which, under state 445 Of richest texture spread, at the upper end Was placed in regal lustre. Down awhile He sat, and round about him saw, unseen: At last, as from a cloud, his fulgent head, And shape star-bright, appeared, or brighter; clad With what permissive glory since his fall Was left him, or false glitter. All amazed At that so sudden blaze, the Stygian throng Bent their aspect, and whom they wished beheld-Their mighty chief returned. Loud was the acclaim; 455

¹ Astracan,—a province of the Russian empire, formerly a Tartar kingdom, with a capital of the same name near the mouth of the Volga. Sophi,—a title of the king of Persia, who is styled also Bactrian from one of his richest provinces, Bactria, lying near the Caspian Sea. From the horns of Turkish crescent,—the crescent, or horned moon, is the Turkish ensign; before from the horns, must be understood "retiring," i. e. retreating before the Turkish forces. This elliptical form of expression is frequent in the Paradise Lost; See b. H. 1. 542; viii. 1. 213; ix. 1. 386. Aladule,—the greater Armenia, so called from Aladules, its last king, who fell before Selymus the First in his retreat to Tusris (Tubrix), a chief city in Persia. Casbeen (Kasbin),—a Persian city, near the Caspian Sea, where the Persian kings made their residence after the loss of Tauris.

^{*} Reduced, — gathered together from all quarters, and concentrated round the capital, Pandemonium.

² Pistonian,—from Pisto, the fabled god of the infernal regions, in Heathen mythology: state,—regal canopy; compare b. vil. 440, note.

^{*} The Stygian throng,—appropriately so called from Styr, one of the rivers in Hell, described b. ii. 1. 577, as "the flood of deadly hate."

465

480

Forth rushed in haste the great consulting peers, Raised from their dark divan and with like joy Congratulant approached him; who with hand, Silence, and with these words attention won:

- "Thrones, Dominations, Princedoms, Virtues, Powers!
- " For in possession such, not only of right,
- " I call ye, and declare ye now; returned
- "Successful beyond hope, to lead ye forth
- "Triumphant out of this infernal pit
- " Abominable—accursed—the house of woe—
- " And dungeon of our tyrant: now possess,
- "As lords, a spacious world, to our native Heaven
- " Little inferior, by my adventure hard
- "With peril great achieved. Long were to tell
- "What I have done-what suffered; with what pain 470
- "Voyaged the unreal, vast, unbounded deep
- " Of horrible confusion; over which,
- " By Sin and Death, a broad way now is paved
- "To expedite your glorious march; but I
- "Toiled out my uncouth passage, forced to ride 475
- "The untractable abyss, plunged in the womb
- " Of unoriginal Night, and Chaos wild;
- "That, jealous of their secrets, fiercely opposed
- "My journey strange, with clamorous uproar
- "Protesting Fate supreme; thence how I found
- "The new-created world, which fame in Heaven
- "Long had foretold—a fabric wonderful

¹ Divan,—secret council of the Turkish emperors. Other terms are borrowed from the same source in describing the transactions of the fallen spirits. See b. i. 1. 348 and 795, in which latter place the same council is called a secret concluse.

² Unreal,—because things which are always changing have no real existence; the doctrine of Plato, who called God THE BEING, and describes material things as scarcely in reality existing.—Sr. Compare Pa. cii. v. 25-27; and the Scriptural names, JEHOVAH (Self-existing), and I AM THAT I AM.

³ Uncouth,—from the Anglo-Saxon sucud, unknown: to ride the untractable abuss,—See b. ii. 1. 540; ix. 1. 63. Unoriginal,—not generated, primeval.

⁴ Protesting Fate supreme;—See the account, b. ii. I. 1003, which does not agree with this. The author, probably, did not intend that the father of lies should keep to the truth.

" Of absolute perfection! therein Man " Placed in a Paradise, by our exile	
" Made happy! Him by fraud I have seduced	485
"From his Creator; and, the more to increase	
"Your wonder, with an apple! He, thereat	
"Offended, (worth your laughter!) hath given up	
"Both his beloved Man, and all his world,	
"To Sin and Death a prey; and so to us,	490
"Without our hazard, labour, or alarm,	
"To range in, and to dwell, and over Man	
"To rule, as over all he should have ruled.	
"True is, me also he hath judged; or rather	
"Me not, but the brute serpent, in whose shape	495
"Man I deceived: that which to me belongs	
"Is enmity, which he will put between	
" Me and mankind; I am to bruise his heel;	
"His seed, (when is not set, 1) shall bruise my head.	
"A world who would not purchase with a bruise,	500
"Or much more grievous pain? Ye have the account	
" Of my performance: what remains, ye Gods!	
"But up, and enter now into full bliss?"	
So having said, awhile he stood, expecting	
Their universal shout, and high applause,	505
To fill his ear: when, contrary, he hears	505
On all sides, from innumerable tongues,	
A dismal universal hiss!—the sound	
Of public scorn: He wondered, but not long	7.0
Had leisure, wondering at himself now more:	510
His visage drawn he felt to sharp and spare;	
His arms clung to his ribs; his legs entwining	
Each other, till, supplanted, down he fell	
A monstrous serpent, on his belly prone,	
Reluctant; but in vain! a greater Power	515
Now ruled him, punished in the shape he sinned,	

When is not set,—the time when this shall be is not fixed.
 But up,—but to rise up, an elliptical form of expression frequent in Milton, and borrowed from classical usage.

² Supplanted,—used in the literal sense of "tripping up the heels:"

According to his doom. He would have spoke;
But hiss for hiss returned with forked tongue
To forked tongue; 1 for now were all transformed
Alike, to serpents all, as accessories

To his bold riot: dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters, 2 head and tail,
Scorpion, 3 and asp, and amphisheena dire,
Cerastes horned, hydrus, and elops drear,
And dispas (not so thick swarmed once the soil
Bedropt with blood of Gorgon, 5 or the isle
Ophiusa): but still greatest he, the midst,

relucioni,—struggling against his fate. These terms being commonly used in a figurative application, their literal use becomes the more new and striking.

- ¹ But hiss for hiss returned with forhed tongue to forhed tongue;—his tongue becoming forked, he could not speak as he wished, but only utter a hiss, which was answered by hisses from the forked tongues of his assembled council.
- 2 Complicated monsters,—in the original sense of the word, "folded, or twisted together."
- * Scorpion,—an animal more resembling a spider than a serpent, having eight feet, with a very sharp sting at the end of its tail, capable of inflicting a wound, which in hot countries, is sometimes fatal. Asp,—a species of viper, well known in Egypt, of small size, but remarkable for the virulence of its poison; used by Cleopatra to obtain sudden death.
- 4 Amphibbona,—formerly said to have a head at both ends, and so named from being supposed to move with either end foremost. The amphibbena of the moderns is a very harmless serpent of nearly uniform thickness of body, which enables it easily to wriggle either backwards or forwards in the soft earth of ant-hills, in which it finds its prey: there is nothing dire about it but its high-sounding name. Cerastes,—the horned serpent. Elops drear,—a name given in modern natural history to another poisonous species of viper, found chiefly in the tropical regions of America. The word seems also to have been applied to the sea-serpent at one time, and it is more probable that Milton may have used it in this sense; especially as it is named immediately after the Hydrus, or water-anake, and spoken of as drear,—the great sea-serpent, whether a real or imaginary being, having rarely been alleged to be seen, and then only as a solitary individual in the wide ocean. Dipeas,—a serpent whose bite torments its victims with unquenchable thirst.
- Bedropt with blood of Gorgon.—Medusa, one of the three Gorgona, was thin by Perseus, who cut off her head; while carrying it from her abode, through the air, across Africa, the drops of blood that fell from it were said to have produced the various tribes of serpents that abound in that continent.
- Ophiusa,—a small island among the Balearic group, on the east coast of Spain, so called from its abounding in serpenta. It is now called Fromentera, from its fertility in corn.

Now dragon 1 grown, larger than whom the sun Ingendered in the Pythian vale on slime-530 Huge Python; and his power no less he seemed Above the rest still to retain. They all Him followed, issuing forth to the open field, Where all yet left? of that revolted rout, Heaven-fallen, in station stood, or just array; 535 Sublime with expectation when to see In triumph issuing forth their glorious chief. They saw, but other sight instead-a crowd Of ugly serpents! horror on them fell, And horrid sympathy; for, what they saw, 540 They felt themselves now changing: down their arms-Down fell both spear and shield—down they as fast; And the dire hiss renewed, and the dire form Catched by contagion; like in punishment, As in their crime. Thus was the applause they meant 545 Turned to exploding hiss-triumph to shame. Cast on themselves from their own mouths. There stood A grove hard by, sprung up with this their change, (His will who reigns above!) to aggravate Their penance, laden with fair fruit, like that 550 Which grew in Paradise, the bait of Eve Used by the tempter: on that prospect strange Their earnest eves they fixed, imagining For one forbidden tree a multitude Now risen, to work them farther woe or shame; 555 Yet, parched with scalding thirst and hunger fierce, Though to delude them sent, could not abstain: But on they rolled in heaps, and, up the trees Climbing, sat thicker than the snaky locks

¹ Dragon,—a fabulous serpent, supposed to have winga. In Rev. xii. 9, Satan is called the great dragon. Python,—a fabulous serpent, said to have sprung from the mud which remained on the earth after the deluge. Pythian vale,—near Delphi, the seat of Apollo's famous oracle.

² Where all yet left, &c.—the rest of the fallen angels who had not been assembled in council, but were left without.

³ Exploding,—the word, in its original sense, signifying to hiss, or ahout an actor off the stage (see 1. 508), it being the opposite of apploud.

That curled Megæra. 1 Greedily they plucked 566	0
The fruitage, fair to sight like that which grews	
Near that bituminous lake where Sodom flamed;	
This more delusive, not the touch, but taste	
Deceived: they, fondly thinking to allay	
Their appetite with gust, instead of fruit 566	5
Chewed bitter ashes, which the offended taste	
With spattering noise rejected: oft they assayed,	
Hunger and thirst constraining; drugged as oft,	
With hatefulest disrelish writhed their jaws,	
With soot and cinders filled; so oft they fell 570	0
Into the same illusion, not as Man	
Whom they triumphed—once lapsed.3 Thus were they	y
plagued;	
And, worn with famine, long and ceaseless hiss,	
Till their lost shape, permitted, they resumed:	
Yearly enjoined, some say, to undergo 578	5
This annual humbling certain numbered days,	
To dash their pride, and joy, for Man seduced.	
However, some tradition they dispersed	
Among the heathen of their purchase got;	
And fabled how the serpent, whom they called 580	0
Ophion, with Eurynome4 (the wide-	
Encroaching Eve perhaps), had first the rule	

¹ Megæra,—one of the Furies, whose head, like the Gorgon Medusa's, was covered with serpents instead of hair.

² Fair to sight like that which grew, &c.—The bituminous lake, or Dead Sea, covers the site of Sodom. Josephus, in his "History of the Wars of the Jews," mentions a tradition of fair fruit growing in this neighbourhood, which, on being touched, crumbled into ashes. Modern travellers have found growing there a fruit of reddish, yellow colour, yielding in a fresh state, when squeezed, an acrid juice; but when dry, resembling a pnff-ball in its contents. It has been ascertained to be a species of solanum, and is supposed to be the "vine of Sodom" referred to in Scripture, as an emblem of the enemies of the Lord's people. Deut. xxxii. 32. Wilsom.

Whom they triumphed—once lapsed,—i. e. over whom they triumphed, when he only once lapsed.

⁴ Ophion with Eurynome, —Milton refers to the heathen traditions as showing the great power which Satan had obtained over mankind. Ophion (great serpent), one of the Titans, who married Eurynome (wide ruling), with whom he ruled over Olympus (the mythological Heaven); but being conquered by Saturn and Ops, they were both cast into Tartarus (Hell), or the ocean. Wide-encroaching,—applied to Eve, as affecting to be superior to

585

Of high Olympus; thence by Saturn driven And Ops, ere yet Dictæan Jove was born.

Meanwhile, in Paradise the hellish pair Too soon arrived; Sin there in power before,¹ Once actual; now in body, and to dwell Habitual habitant; behind her Death, Close following, pace for pace, not mounted yet

590

605

On his pale horse, to whom Sin thus begun:

"Second of Satan sprung, all-conquering Death!

- "What thinkst thou of our empire now, though earned
- "With travail difficult? not better far,
- "Than still at Hell's dark threshold to have sat watch,
- "Unnamed, undreaded, and thyself half-starved?" 595
 Whom thus the sin-born monster answered soon:
- " To me, who with eternal famine pine,
- " Alike is Hell, or Paradise, or Heaven;
- "There best, where most with ravin's I may meet:
- "Which here, though plenteous, all too little seems 600
- "To stuff this maw—this vast unhidebound corpse."

To whom the incestuous mother thus replied:

- "Thou therefore on these herbs, and fruits, and flowers,
- " Feed first; on each beast next, and fish, and fowl-
- "No homely morsels: and whatever thing
- "The scythe of Time mows down, devour unspared:
- The scy me of Time mows down, devour am
- "Till I, in man residing, through the race,
- "His thoughts, his looks, words, actions, all infect; 4
- " And season him thy last and sweetest prey."

her husband, and become a goddess. Dictaran Jove, —Jupiter, son of Saturn and Ops, so called from having been nursed on Dicte, a mountain in Crete.

¹ Sin there in power before.—Sin, before the fall, was in Paradise only in power; i. e. it was possible: at the fall, it was actually there; and now in body, on the arrival of this imaginary personage,—denoting emblematically the propensity to sin prevailing in all mankind since the fall, as the ahadowy image of death indicates the real doom to which every human body is subjected through sin. See Rom. vi. 6.

² Not mounted yet on his pale horse,—alluding to the vision of death, seated on a pale horse, having power given him to kill, &c., Rev. vi. 8. The fine turn given by Milton to this imagery signifies that this destroyer had not yet entered on his all-conquering career.

⁸ Ravin,—prey.

⁴ His thoughts, his looks, words, actions, all snject; -how truly these

-	_
This said, they both betook them several ways,	610
Both to destroy, or unimmortal make ¹	
All kinds, and for destruction to mature	
Sooner or later; which the Almighty seeing,	
From his transcendant seat the saints among,	
To those bright orders uttered thus his voice:	615
"See! with what heat these dogs of Hell advance	
"To waste and havoc yonder world, which I	
"So fair and good created! and had still	
"Kept in that state, had not the folly of man	
"Let in these wasteful furies, who impute	620
"Folly to me; so doth the Prince of Hell	
" And his adherents, that, with so much ease,	
"I suffer them to enter and possess	
"A place so heavenly; and, conniving, seem	
"To gratify my scornful enemies,	625
"That laugh, as if, transported with some fit	
" Of passion, I to them had quitted all,	
"At random yielded up to their misrule;	
* And know not that I called, and drew them thither	۲,
"My hell-hounds, to lick up the draff and filth	630
"Which Man's polluting sin, with taint, hath shed	
"On what was pure; till, crammed and gorged, night	urst
"With sucked and glutted offal, at one sling	
" Of thy victorious arm, well-pleasing Son,	
"Both Sin, and Death, and yawning grave, at last,	635
"Through Chaos hurled, obstruct the mouth of Hell	
" For ever, and seal up his ravenous jaws.	
"Then Heaven and Earth, renewed, shall be made p	ure
"To sanctity, that shall receive no stain:	_
"Till then, the curse pronounced on both precedes."	8 640
He ended, and the heavenly audience loud	
,,,,	

words represent the Scriptural doctrine of the universal taint of sin in

fallen man! 1 Unimmortal make, - render subject to death; implying that had sin

not first visited the earth, neither would death. ² Death, and yauming grave,—these are joined in Scripture, as Hos. xiii. 14; 1 Cor. xv. 55; Rev. xx. 13.

² The curse pronounced on both precedes,—i. e. the curse pronounced on

Sung Halleluiah, as the sound of seas,1

Through multitude that sung: "Just are thy ways,	
"Righteous are thy decrees on all thy works:	
"Who can extenuate thee!" Next, to the Son,	645
" Destined Restorer of mankind, by whom	
"New Heaven and Earth shall to the ages rise, 2	
" Or down from Heaven descend."	
Such was their song;	
While the Creator, calling forth by name	
His mighty angels, gave them several charge,	650
As sorted best with present things. The Sun	
Had first his precept so to move, so shine,	
As might affect the Earth with cold and heat	
Scarce tolerable; and from the north to call	
Decrepit winter; from the south to bring	655
Solstitial summer's heat. To the blanc 3 Moon	
Her office they prescribed; to the other five	
Their planetary motions, and aspects,	
In sextile, square, and trine,4 and opposite,	
Of noxious efficacy, and when to join	660
In synod unbenign: and taught the fixed	

heaven und earth, (earth and its atmosphere) will take place before they shall be renewed.

8 Blanc. - pale, white.

As the sound of seas,—Compare Rev. xiv. 1, 2; xv. 3, 4; xvi. 7; xix. 6.
To the ages rise,—the Hebrew way of expressing eternity; compare b. xii. 1. 549, ages of endless date: rise,—from the state of confiagration; compare b. iii. 1. 334, and b. xii. 1. 547: or down from Heaven descend,—compare Rev. xxi. 2.

In sertile, square, and trine,—the aspects of the planets (in astrology) were their relative positions in the sky, varying with their respective courses. There are five aspects: sertile, when two planets thus viewed are 60° apart, or the sirth part of the whole circle of the zodiac; square, quadrate, or quartile, when their apparent distance was 90°, or the fourish part of the zodiac; trine, when a third part or 120°; opposite, or is opposition, when as far from each other as possible, i. e. 180°; conjunction, when seen in the same part of the heavens. To this last aspect Milton alludes in the expression, joins in synod. The aspect of opposition was said to be of maxious effects, as the planets so placed were supposed to strive against each other; and hence it was thought of evil consequence to be born under the influence of the weaker of the two opposed planets. Fixed,—that is, the fixed stars. These aspects of the planets were for ages believed to exert on individuals and nations a controlling influence for good or evil; and astrology pretended, from these aspects, to predict the fortunes of men.

Their influence malignant when to shower; Which of them rising with the Sun, or falling,	
Should prove tempestuous. To the winds they set	
Their corners; when with bluster to confound	665
Sea, air, and shore; the thunder when to roll	
With terror through the dark aërial hall.	
Some say, he bid his Angels turn askance	
The poles of Earth, twice ten degrees and more,	
From the Sun's axle; they with labour pushed	679
Oblique the centric globe: some say, the Sun	
Was bid turn reins from the equinoctial road	
Like-distant breadth to Taurus, with the seven	
Atlantic Sisters, and the Spartan Twins,	
Up to the tropic Crab: thence down amain	675
By Leo, and the Virgin, and the Scales,	
As deep as Capricorn; to bring in change	
Of seasons to each clime: else had the spring	
Perpetual smiled on earth with vernant flowers,	
Equal in days and nights, except to those	680
Beyond the polar circles; to them day	
Had unbenighted shone; while the low Sun,	
To recompense his distance, in their sight	
Had rounded still the horizon, and not known	
Or east or west; which had forbid the snow	685
From cold Estotiland, ³ and south as far	
Beneath Magellan. At that tasted fruit,	

¹ He bid his angels turn askance the poles, &c.—Having spoken of eternal spring before the fall (b. iv. 1. 268), Milton now accounts for the change of seasons, according to the two systems of astronomy, the one regarding the sun, the other the earth, as the centre of the planetary motions. Taurus, with the seven Atlantic Sisters,—the constellation Tuurus, or the Bull, with the seven sisters, the Pleiadea, daughters of Atlas, in the neck of that constellation. The Spartan Twins,—the constellation called Gemini, or Castor and Pollux. The tropic Crab.—Cancer, the constellation which gives name to the northern tropic. Leo, the Virgin, and the Scales, Capricorn,—names of the opposite signs in the ecliptic.

² Turn reins,—in allusion to the heathen fable of the sun pursuing his course in a chariot drawn by four horses.

^{*} Estotiland,—the most northerly portion of North America, near Hudson's Bay: Magellan,—the straits separating South America from Tierra del Fuego: beneath,—further to the south.

The Sun, as from Thvéstean banquet turned His course intended; else, how had the world Inhabited, though sinless, more than now, 690 Avoided pinching cold and scorching heat? These changes in the Heavens, though slow, produced Like change on sea and land; sideral blast, Vapour, and mist, and exhalation hot Corrupt and pestilent: now, from the north 695 Of Norumbega, and the Samoed shore, Bursting their brazen dungeon, armed with ice, And snow, and hail, and stormy gust, and flaw. Boreas, and Cæcias, and Argestes loud, And Thrascias, rend the woods, and seas upturn; 700 With adverse blast upturns them from the south Notus, and Afer, black with thunderous clouds From Serraliona: thwart of these, as fierce, Forth rush the Levant, and the Ponent winds, Eurus and Zephyr, with their lateral noise, 705 Sirocco and Libecchio. Thus began Outrage from lifeless things; but Discord first, Daughter of Sin, among the irrational

¹ Thyéstean banquet.—Atreus, king of Mycense, having a deadly quarrel with his brother Thyestes, invited him to a banquet, pretending reconciliation. The feast consisted of two sons of Thyestes, whom Atreus had killed and served up; and when it was well over, Atreus produced the heads and hands of his brother's sons, telling him that he had been regaling on their dead bodies. The sun, it was said, on the commission of this crime, curbed his steeds in the midst of their course, as Milton represents him doing when the forbidden fruit was tasted.

² Sideral blast,—pernicious influence of stars. See note on 1. 658-661.

³ Norumbega,—an old name for the French possessions in Lower Canada: Samoed shore,—the north-east of European Russia, on the frozen ocean.

⁴ Stormy gust, and flaw,—flaw, a sea term for a sudden and overpowering storm of wind; a stronger word than gust: Borea,—the north wind: Cacica,—the north-east: Arpestes,—the north-west: Throstoia,—the north-north-west: Notus,—the south: Afer,—the south-west: Levant,—wind blowing from the sunrising, Eurus, the east wind: Ponent,—wind blowing from the west, Zephyr: Strocco,—a hot southern or south-eastern wind, known on the shores of the Mediterranean, which, by the time it reaches Sicily and Naples, is very moist and relaxing to the human frame: Libecoho,—a south-west wind. These, with their lateral notes, blew atheaut the direction of the northerly winds already mentioned.

Death introduced, through fierce antipathy: Beast now with beast gan war, and fowl with fowl, And fish with fish: to graze the herb all leaving Devoured each other; nor stood much in awe Of Man, but fled him; or, with countenance grim,	710
Glared on him passing. These were, from without, The growing miseries, which Adam saw Already in part, though hid in gloomiest shade, To sorrow abandoned; but worse felt within; And, in a troubled sea of passion tost,	715
Thus to disburden sought with sad complaint: "O miserable of happy! is this the end "Of this new glorious world, and me so late "The glory of that glory, who now, become	720
"Accursed of blessed, hide me from the face "Of God, whom to behold was then my height "Of happiness! Yet well, if here would end "The misery! I deserved it, and would bear "My own deservings; but this will not serve:	725
"All that I eat or drink, or shall beget, "Is propagated curse. O voice, once heard "Delightfully, 'Increase and multiply;' "Now death to hear! for what can I increase "Or multiply, but curses on my head!	730
"Who, of all ages to succeed, but, feeling "The evil on him brought by me, will curse "My head? 'Ill fare our ancestor impure! "For this we may thank Adam!' but his thanks "Shall be the execration. So, besides	735
"Mine own that bide upon me, all from me "Shall with a fierce reflux on me rebound— "On me,3 as on their natural centre, light	740

¹ Thus to disburden sought, &c.,—a metaphor taken from a ship in a tempest unlading, to avoid foundering. Compare Isa. lvii. 20.

² O miserable of happy!—become miserable instead of happy: accurated of blessed,—once blessed, now become accursed.

³ On me...light heavy, though in their place,—alluding to the old notion that elementary bodies were not heavy in the place assigned them in nature (as air in air, water in water).

"Heavy, though in their place. O fleeting joys	
"Of Paradise, dear bought with lasting woes!	
" Did I request thee, Maker! from my clay	
"To mould me man! Did I solicit thee	
" From darkness to promote me, or here place	745
"In this delicious garden! As my will	
"Concurred not to my being, it were but right	
"And equal to reduce me to my dust—	
" Desirous to resign, and render back	
"All I received—unable to perform	750
"Thy terms too hard, by which I was to hold	,
"The good I sought not. To the loss of that	
" (Sufficient penalty!) why hast theu added	
"The sense of endless woes! Inexplicable	
•	hee
"Thy justice seems! yet, to say truth, too late	755
"I thus contest; then should have been refused	
"Those terms, whatever, when they were proposed:	
"Thou didst accept them; wilt thou enjoy the goo	d,
"Then cavil the conditions? And, though God	
" Made thee without thy leave, what if thy son	760
" Prove disobedient, and, reproved, retort,	
"' Wherefore didst thou beget me? I sought it no	ŧ!'
"Wouldst thou admit for his contempt of thee	
"That proud excuse! yet him not thy election,	
"But natural necessity, begot.	765
"God made thee of choice his own, and of his own	
"To serve him; thy reward was of his grace;	
"Thy punishment then justly is at his will.	
"Be it so, for I submit; his doom is fair,	
"That dust I am, and shall to dust return:	770
"O welcome hour whenever! Why delays	
"His hand to execute what his decree	
"Fixed on this day! Why do I overlive!	
A LACK OIL WIND WAY! IT IIY GO I OTGINYE!	

¹ Thou didst accept them,—speaking to himself; the troubled state of his mind showing itself in the change of persons, as well as in the alternation of passions.

of passions.

² Wherefore didst thou beget me?—This, and 1.743, taken from Iss. xlv.

9, 10.

³ That dust I am, and shall to dust return:—Gen. iii. 19.

"Why am I mocked with death, and lengthened out	
"To deathless pain? How gladly would I meet	775
" Mortality-my sentence, and be earth	
"Insensible! How glad would lay me down,1	•
"As in my mother's lap! There I should rest,	
"And sleep secure; his dreadful voice no more	
"Would thunder in my ears; no fear of worse	780
"To me, and to my offspring, would torment me	
"With cruel expectation! Yet one doubt	
"Pursues me still, lest all I cannot die;"	
"Lest that pure breath of life," the spirit of Man	
"Which God inspired, cannot together perish	785
"With this corporeal clod: then, in the grave,	
"Or in some other dismal place, who knows	
"But I shall die a living death? O thought	
"Horrid, if true! Yet why! It was but breath	
"Of life that sinned; what dies, but what had life	790
"And sin! The body properly hath neither.	
" All of me then shall die: let this appease	
"The doubt, since human reach no farther knows:	
" For, though the Lord of all be infinite,	
"Is his wrath also? Be it, Man is not so,	795
"But mortal doomed. How can he exercise	
"Wrath without end on Man, whom death must end	l ‡
"Can he make deathless death? That were to make	Э
"Strange contradiction, which to God himself	
"Impossible is held, as argument	800
"Of weakness, not of power. Will he draw out,	
" For anger's sake, finite to infinite,	
"In punished man, to satisfy his rigour,	
"Satisfied never? That were to extend	
" His sentence beyond dust and Nature's law,	805
"By which all causes else, according still	
How glad would lay me down,—See some similar sentiments in th	e third

chapter of Job.

² Lest all I cannot die,—for all of me; a classical phrase. Compare 1. 792.

³ That pure breath of life,—Gen. ii. 7.

Argument,—proof, demonstration.
 By which all causes else, &c.,—alluding to an axiom of the old theolo-

"To the reception of their matter, act; "Not to the extent of their own sphere. But say "That death be not one stroke, as I supposed, "Bereaving sense; but endless misery 810 "From this day onward, which I feel begun "Both in me, and without me, and so last "To perpetuity: ay me! that fear
"Comes thundering back with dreadful revolution "On my defenceless head; both death and I 815 "Am found eternal, and incorporate both: "Nor I on my part single; in me all "Posterity stands cursed: fair patrimony
"That I must leave ye, sons! O, were I able "To waste it all myself, and leave ye none! 820 "So disinherited, how would you bless "Me, now your curse! Ah, why should all mankind, "For one man's fault, thus guiltless be condemned?—
"If guiltless—But from me what can proceed, "But all corrupt; both mind and will depraved, "Not to do only, but to will the same "With me? How can they then acquitted stand "In sight of God? Him, after all disputes,"
"Forced I absolve: all my evasions vain, "And reasonings, though through mazes, lead me still 830 "But to my own conviction: first and last "On me—me only, as the source and spring
"Of all corruption, all the blame lights due; "So might the wrath! Fond wish! couldst thou support "That burden, heavier than the earth to bear— 835 "Than all the world much heavier, though divided "With that bad woman! Thus, what thou desirest, "And what thou fearest, alike destroys all hope
" Of refuge, and concludes thee miserable " Beyond all past example and future: 840

gians, that "all causes or agents act in proportion to the susceptibility of the matter on which they act, and not to the extent of their own power."

1 Both death and I am found eternal, and incorporate both,—Compare

Rom. vii. 24.

² After all disputes,—after all reasonings with myself.

" To Satan only like, both crime and doom.
"O conscience! into what abyss of fears
"And horrors hast thou driven me; out of which
"I find no way, from deep to deeper plunged!" Thus Adam to himself lamented loud 845
Through the still night; not now, as ere man fell,
Wholesome, and cool, and mild, but with black air
Accompanied, with damps, and dreadful gloom;
Which to his evil conscience represented
All things with double terror. On the ground 850
Outstretched he lay—on the cold ground; and oft
Cursed his creation; Death as oft accused
Of tardy execution, since denounced
The day of his offence.1 "Why comes not Death,"
Said he, "With one thrice-acceptable stroke 855
"To end me! Shall Truth fail to keep her word,
"Justice divine not hasten to be just!
"But Death comes not at call: Justice divine
"Mends not her slowest pace for prayers or cries.
"O woods, O fountains, hillocks, dales, and bowers! 860
"With other echo" late I taught your shades
"To answer, and resound far other song."
Whom, thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assayed: 865
But her, with stern regard, he thus repelled:
"Out of my sight, thou serpent! That name best
Effits thee, with him leagued, thyself as false
"And hateful; nothing wants, but that thy shape,
"Like his, and colour serpentine, may show 870
"Thy inward fraud; to warn all creatures from thee
"Henceforth; lest that too heavenly form, pretended
"To hellish falsehood," snare them! But for thee

¹ Since denounced,—a Latin form of phrase for "since death was denounced:" the day of his offence,—on the day on which he offended.

" I had persisted happy: had not thy pride

³ With other echo, &c.,—Compare Adam's morning hymn, b. v. 1 202 205. ³ Pretended to hellish fulsehood,—in the original Latin sense of the worl,

[&]quot; held before," like a mask or screen.

"And wandering vanity, when least was safe,\frac{1}{2}" Rejected my forewarning, and disdained "Not to be trusted\frac{2}{2}—longing to be seen, "Though by the Devil himself, him overweening "To overreach; but with the serpent meeting	875
"Fooled and beguiled—by him thou, I by thee,	880
"To trust thee from my side; imagined wise,	
"Constant, mature, proof against all assaults;	
" And understood not all was but a show,	
"Rather than solid virtue; all but a rib	
"Crooked by nature, bent, (as now appears),	885
" More to the part sinister," from me drawn;	
"Well if thrown out, as supernumerary	
"To my just number found! O! why did God,	
"Creator wise, that peopled highest Heaven	
With spirits masculine, create at last	890
"This novelty on Earth, this fair defect	
"Of nature!—and not fill the world at once	
With Men, as Angels, without feminine?	
"Or find some other way to generate	
"Mankind? This mischief had not then befallen,	895
" And more that shall befall—innumerable	
" Disturbances on Earth through female snares,	
"And strait conjunction with this sex: for either	
"He never shall find out fit mate, but such	
"As some misfortune brings him, or mistake:	900
"Or whom he wishes most shall seldom gain,	
"Through her perverseness, but shall see her gained	Į.
"By a far worse; or, if she love, withheld	
"By parents; or his happiest choice too late	
"Shall meet, already linked and wedlock-bound	905
When least was safe,—at a time when it was least safe; the words arr	
when least was saye,—at a time when it was least saye; the words arrewith the freedom of the Latin idiom.	anged

when teast was saye,—at a time when it was teast saye; the words arranged with the freedom of the Latin idlom.

² Disdained not to be trusted,—the negative must be construed with "to be trusted;" disdained that she was not trusted.

Sinister,—"the left-hand side;" figuratively, "wrong." The rib of which Eve was made is supposed to have been taken from the left side, from which Milton makes Adam contemptuously infer her moral obliquity; the rib was bent while it formed part of his body, but now, when drawn from him, it was, in the shape of Eve, still more bent to the sussister part,—to evil.

" To a fell adversary, his hate, or shame:	
"Which infinite calamity shall cause	
"To human life, and household peace confound."	
He added not, and from her turned; but Eve,	
Not so repulsed, with tears that ceased not flowing, 1	10
And tresses all disordered, at his feet	
Fell humble; and, embracing them, besought	
His peace, and thus proceeded in her plaint:	
" Forsake me not thus, Adam! Witness, Heaven,	
"What love sincere, and reverence, in my heart	15
"I bear thee, and unweeting have offended,	
"Unhappily deceived! Thy suppliant	
" I beg and clasp thy knees: bereave me not	
"Whereon I live,3—thy gentle looks, thy aid,	
	20
"My only strength, and stay! forlorn of thee,	
"Whither shall I betake me! where subsist!	
"While yet we live-scarce one short hour perhaps,-	_
"Between us two let there be peace-both joining-	
"As joined in injuries—one enmity	25
"Against a foe by doom express assigned us,4	
"That cruel serpent! on me exércise not	
"Thy hatred for this misery befallen—	
"On me already lost—me than thyself	
	30
" Against God only, I against God and thee:	
"And to the place of judgment will return;	
"There with my cries importune Heaven, that all	
"The sentence, from thy head removed, may light	
, , , , , ,	35
"Me-only me-just object of his ire!"	
She ended weeping; and her lowly plight,	
1 6,	

¹ Eve, not so repulsed, with tears that ceased not flowing, &c.—Milton's biographers say that this is a picture of his wife, begging forgiveness for deserting him; see 1.937-40.

Immoveable, till peace obtained from fault

² Unweeting—unconscious, not aware what I was doing. Forlors—forsaken.

^{*} Bereave me not whereon I live, -Bereave me not of that on which I live.

⁴ Against a foe by doom express assigned us, Gen. iii. 15.

Acknowledged and deplored, in Adam wrought Commiseration: soon his heart relented ¹ Towards her, his life so late, and sole delight, Now at his feet-submissive in distress!	940
Creature so fair his reconcilement seeking— His counsel, whom she had displeased—his aid! As one disarmed his anger all he lost; And thus with peaceful words upraised her soon: "Unwary, and too desirous (as before,	945
"So now) of what thou knowst not, who desirest "The punishment all on thyself! alas! "Bear thine own first, ill able to sustain "His full wrath, whose thou feelst as yet least part, "And my displeasure bearst so ill. If prayers	950
"Could alter high decrees, I to that place "Would speed before thee, and be louder heard, "That on my head all might be visited; "Thy frailty and infirmer sex forgiven, "To me committed, and by me exposed.	955
"But rise; let us no more contend, nor blame "Each other, blamed enough elsewhere; but strive "In offices of love, how we may lighten "Each other's burden, in our share of woe; "Since this day's death denounced, if aught I see,	960
 Will prove no sudden, but a slow-paced evil: A long day's dying, to augment our pain; And to our seed, (O hapless seed!) derived." To whom thus Eve, recovering heart, replied: Adam! by sad experiment I know 	965
"How little weight my words with thee can find, "Found so erroneous; thence by just event "Found so unfortunate! nevertheless, "Bestored by thee, vile as I am, to place "Of new acceptance, hopeful to regain	970

¹ Soon his heart relented.—It is said that the particular beauties of this charming seene are owing to an interview of a like nature which our poet had with his own wife, on her return to him after a period of separation; and that he is only here describing those tender and generous sentiments which he then fell and experienced.

"From what we fear for both, let us make short— 1000
"Let us seek Death; or, he not found, supply,
"With our own hands, his office on ourselves.
"Why stand we longer shivering under fears
"That show no end but death, and have the power,
"Of many ways to die the shortest choosing, 1005

"Destruction with destruction to destroy!"3

¹ As in our evils,—an elegant Latinism for "considering the extent of our evila"

² Destruction with destruction to destroy,—to prevent the ruin of our unborn posterity by destroying ourselves at once.

She ended here, or vehement despair	
Broke off the rest: so much of death her thoughts	
Had entertained, as dyed her cheeks with pale.	
But Adam, with such counsel nothing swayed,	1010
To better hopes his more attentive mind	
Labouring had raised; and thus to Eve replied:	
"Eve! thy contempt of life and pleasure seems	
"To argue in thee something more sublime	
"And excellent, than what thy mind contemns:	1015
"But self-destruction therefore sought, refutes	
"That excellence thought in thee; and implies,	
"Not thy contempt, but anguish and regret	
" For loss of life and pleasure overloved.	
" Or if thou covet death, as utmost end	1020
" Of misery, so thinking to evade	
"The penalty pronounced, doubt not but God	
"Hath wiselier armed his vengeful ire, than so	
"To be forestalled; much more I fear lest death,	
"So snatched, will not exempt us from the pain	1025
"We are by doom to pay; rather, such acts	
" Of contumacy will provoke the Highest	
"To make death in us live. Then let us seek	
"Some safer resolution, which methinks	
"I have in view, calling to mind with heed	1030
"Part of our sentence, that 'Thy seed shall bruise	
"The serpent's head.' Piteous amends! unless	
"Be meant, whom I conjecture, our grand foe,	
"Satan; who, in the serpent, hath contrived	
"Against us this deceit: to crush his head	1035
"Would be revenge indeed! which will be lost	
"By death brought on ourselves, or childless days	
"Resolved, as thou proposest; so our foe	
"Shall scape his punishment ordained, and we,	
1 To better home his many attention mind, had noted, while Exply	

¹ To better hopes his more attentive mind...had raised;—while Eve's speech breathes the language of despair, Adam's utters the sentiments of a mind enlightened and encouraged by the Word of God. The arguments put into the mouth of Adam have been thought to display to advantage the reasoning powers of the poet.

Forestalled,—frustrated, prevented.

"Instead, shall double ours upon our heads. "No more be mentioned then of violence	1040
" Against ourselves; and wilful barrenness,	
"That cuts us off from hope; and savours only	
"Rancour and pride, impatience and despite,	
"Reluctance against God and his just yoke	1045
"Laid on our necks. Remember with what mild	10.50
"And gracious temper he both heard, and judged,	
"Without wrath or reviling: we expected	
"Immediate dissolution, which we thought	
"Was meant by death that day; when, lo! to thee	1050
"Pains only in child-bearing were foretold.	1000
"And bringing forth; soon recompensed with joy,	
"Fruit of thy womb: on me the curse aslope	
"Glanced on the ground; with labour I must earn	
"My bread; what harm! Idleness had been worse:	1055
"My labour will sustain me. And, lest cold	1000
"Or heat should injure us, his timely care	
"Hath, unbesought, provided; and his hands	
"Clothed us unworthy, pitying while he judged;	
"How much more, if we pray him, will his ear	1060
"Be open, and his heart to pity incline,	11/00
"And teach us, farther by what means to shun	
"The inclement seasons, rain, ice, hail, and snow!	
"Which now the sky, with various face, begins	
"To show us in this mountain; while the winds	1065
"Blow moist and keen, shattering the graceful lock	
"Of these fair-spreading trees; which bids us seek	•
"Some better shroud, some better warmth, to cheric	.h
"Our limbs benumbed; ere this diurnal star 1	344
"Leave cold the night, how we his gathered beams	1070
"Reflected may with matter sere from ent;	1010
"Or, by collision of two bodies, grind	
or, by contiston or two poures, grind	

¹ This diurnal star, - the star of day, the sun, as in Lycidas, 1. 168.

"The air attrite to fire; as late the clouds

[&]quot;So shis the day-star in the cosan bed."

* Sere,—dry, or withered. Tise,—kindle; from Angio-saxon tynas, to light a fire. The same root is preserved in our word tinder.

"Justling, or pushed with winds, rude in their shoo	k.
"Time the slant lightning; whose thwart flame down	•
"Kindles the gummy bark of fir or pine,	
"And sends a comfortable heat from far,	
"Which might supply the sun. Such fire to use,	
"And what may else be remedy or cure	
"To evils which our own misdeeds have wrought,	1080
"He will instruct us praying, and of grace	
"Beseeching him: so as we need not fear	
"To pass commodiously this life, sustained	
"By him with many comforts, till we end	
"In dust—our final rest and native home!	1085
"What better can we do, than, to the place	2000
"Repairing where he judged us, prostrate fall	
"Before him reverent; and there confess	
"Humbly our faults, and pardon beg, with tears	
"Watering the ground, and with our sighs the air	1000
	1030
"Frequenting,1 sent from hearts contrite, in sign	
"Of sorrow unfeigned, and humiliation meek!	
"Undoubtedly he will relent, and turn	
"From his displeasure; in whose look serene,	
When angry most he seemed, and most severe,	1095
"What else but favour, grace, and mercy shone!"	
So enake our father penitent - nor Rve	

So spake our father penitent; nor Eve
Felt less remorse: they, forthwith to the place
Repairing where he judged them, prostrate fell
Before him reverent; and both confessed
Humbly their faults, and pardon begged; with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeigned, and humiliation meek.

¹ Proquenting,-filling the air with reiterated sighs.

BOOK XI.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach; goes out to meet him; the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits: the Angel leads him up to a high hill; sets before him in vision what shall happen till the flood.

THUS they, in lowliest plight, repentant stood, Praying: for from the mercy-seat above Prevenient grace 1 descending had removed The stony from their hearts, and made new flesh Regenerate grow instead; that sighs now breathed Unutterable: which the Spirit of prayer Inspired, and winged for Heaven with speedier flight Than loudest oratory: yet their port Not of mean suitors; nor important less Seemed their petition, than when the ancient pair 10 In fables old (less ancient yet than these), Deucalion, and chaste Pyrrhas to restore The race of mankind drowned, before the shrine Of Themis stood devout. To Heaven their prayers Flew up, nor missed the way, by envious winds

¹ Prevenient grace,—grace anticipating, going before the act of prayer, to prepare their hearts for it. The stony,—See Ezek. xi. 19. Sighs now breathed unsatterable,—See Rom. viii. 26.

² Descation, and chaste Pyrrha,—Ovid describes Descalion, and Pyrrha his wife (who had escaped from the flood that happened in his time, 1641 n.c., in a small vessel), as praying at the shrine of Themis, the goddess of justice, for the restoration of the lost human race. On throwing stones behind them, as directed, those thrown by Descalion became men, and those by Pyrrha, women.

Blown vagabond, or frustrate: in they passed	
Dimensionless through heavenly doors; then, clad	
With incense, ² where the golden altar fumed,	
By their great Intercessor, came in sight	
Before the Father's throne: them the glad Son	20
Presenting, thus to intercede began:	
" See, Father, what first-fruits on Earth are sprung	
" From thy implanted grace in Man! these sighs	
"And prayers, which, in this golden censer, mixed	
"With incense, I thy priest before thee bring-	25
" Fruits of more pleasing savour, from thy seed	
Sown with contrition in his heart, than those	
"Which, his own hand manuring, all the trees	
"Of Paradise could have produced, ere fallen	
From innocence. Now therefore bend thine ear	30
"To supplication; hear his sighs, though mute:	
"Unskilful with what words to pray, let me	
"Interpret for him; me, his Advocate	
"And propitiation; all his works on me,	
Good or not good, ingraft; my merit those	35
"Shall perfect, and for these my death shall pay.	
"Accept me; and, in me, from these receive	
"The smell of peace toward mankind: let him live	
"Before thee reconciled,—at least his days	
"Numbered,-though sad; till death, his doom, (which	[40
"To mitigate thus plead, not to reverse,)	
"To better life shall yield him: where with me	
"All my redeemed may dwell in joy and bliss;	
" Made one with me,4 as I with thee am one."	
To whom the Father, without cloud, serene:	45

¹ Blown vagatond, or frustrate:—driven out of their proper course in their flight to Heaven, 1. 7, and so defeated.

² Then, clad with incress, &c.—See Pa. cxil. 2; Rev. v. 8; viii. 2, 4. In a short allegory formed on the last passage referred to, our author describes the acceptance which these prayers met with.

⁸ His Advocate and propitiation;—See I John ii. 1, 2. The smell of peace, de.—In Levit, iii, 8, the peace-offering is called "an offering of a sweet sevour unto the Lord."

⁴ Made one with me, &c.—See John xvii. 21, 22.

hide

"My judgments; how with mankind I proceed;

"As how with peccant Angels late they saw, 70

"And in their state, though firm, stood more confirmed."

He ended; and the Son gave signal high

¹ Those pure immortal elements...eject him, tainted now;—Compare Levit, xviii. 25, 28. As a distemper, gross to air as gross,—thus Milton's original editions are pointed, connecting gross with him in the previous line. Adam, having now been rendered gross by sin, must be thrust out into air as gross, for the air of Paradise knows no such gross mixture.

² Corrupted,—the verb, not the participle; sin distempered all things, and corrupted them, having till then been incorrupt. Fondly,—weakly, imprudently.

³ After tife tried in sharp tribulation, &c.—a concise classical form of expression. After passing this life in a state of probation, death hands him over to a second life, &c.

⁴ From them I will not hide my judgments;—Compare Gen. xviii. 17.

To the bright minister that watched: he blew His trumpet, heard in Oreb ¹ since, perhaps, When God descended, and perhaps once more To sound at general doom. The angelic blast	75
Filled all the regions: from their blissful bowers Of amaranthine shade, fountain or spring,	
By the waters of life, where'er they sat	
In fellowships of joy, the sons of light	80
Hasted, resorting to the summons high;	
And took their seats: 4 till, from his throne supreme,	
The Almighty thus pronounced his sovran will:	
O sons, like one of us man is become,	
"To know both good and evil, since his taste	85
"Of that defended fruit;" but let him boast	
" His knowledge of good lost, and evil got;	
" Happier, had it sufficed him to have known	
"Good by itself, and evil not at all!	
"He sorrows now, repents, and prays contrite,	90
"My motions in him; longer than they move,"	
" His heart I know how variable and vain,	
"Self-left. Lest therefore his now bolder hand	
"Reach also of the tree of life, and eat,	
"And live for ever—dream at least to live	95

¹ Ores,—a general name for a group of mountains, of which Sisses was the highest. See Exod xix., xx. Perhaps.—1. a. perhaps the same trumpet which was afterwards heard at the giving of the law, and to be heard at the last day. See 1 Cor. xv. 52; 1 Thess. iv. 18.

² Amaranthine shade, — shade formed by amarant, or amaranth; a name given to a flower of the colour of rich purple velvet, which, though gathered, keeps its beauty, and recovers its lustre on being sprinkled with water; hence by the ancients it was regarded a symbol of immortality. See b. iii. 1. 353.

By the waters of hip, -See Rev. xxii. 1; vii. 17-

⁴ And took their seats: - Compare Rev. iv. 4; xi. 16; Matth. xix. 28.

⁵ Like one of us man is become,—the whole of this speech is founded on Gen. iii. 22-24.

^{*} Defended fruit; -the verb defend being used here in the sense of the French defendre, "to forbid," as it is by Chancer,—

[&]quot;Where can you my in any manner age, That ever God defended marriage?"

See a somewhat similar use in b. xii. l. 207.

T Longer than they more,—i. e. after my motions in him cease to act; when left to himself, he is, as I know, variable and vain.

For ever, to remove him I decree,
* And send him from the garden forth, to till
"The ground whence he was taken—fitter soil!
"Michael! this my behest have thou in charge:
"Take to thee from among the Cherubim 0
Thy choice of flaming warriors, lest the fiend,
"Or in behalf of man, or to invade
"Vacant possession, some new trouble raise:
"Haste thee, and from the Paradise of God,
* From hallowed ground the unholy; and denounce
"To them, and to their progeny, from thence
E Perpetual banishment. Yet, lest they faint
"At the sad sentence rigorously urged,
" (For I behold them softened, and with tears 110
"Bewailing their excess,)3 all terror hide.
"If patiently thy bidding they obey,
" Dismiss them not disconsolate; reveal
"To Adam what shall come in future days,
" As I shall thee enlighten; intermix 115
"My covenant in the Woman's seed renewed;
"So send them forth, though sorrowing, yet in peace:
" And, on the east side of the garden, place,
"Where entrance up from Eden easiest climbs,
"Cherubic watch; and of a sword the flame 120
"Wide-waving; all approach far off to fright,
"And guard all passage to the tree of life;
"Lest Paradise a receptacle prove
- •

¹ Michael!—As Michael was the principal agent employed in driving the rebel angels out of Heaven, so it was fit to introduce him in this book as being employed to execute the sentence of expulsion on our first parents. At the same time, as Raphael had related to Adam events previous to his existence, so Michael, the chief celestial minister, is selected to foreshow the great events consequent on the fall of man, to the end of the world, and the final destruction of Sctan's power.

² In behalf of man,—"on account of man," not out of good will to him, but from a desire to keep him in his lost state. Remorae,—pity.

Besonling their excess,—speaking gently of their sin, calling it an excess, a going beyond the bounds of their duty; a word similar to transgression, though milder.

"To spirits foul, and all my trees their prey;

"With whose stolen fruit Man once more to delude." 125

He ceased; and the archangelic Power prepared For swift descent; with him the cohort bright Of watchful Cherubim: four faces each Had, like a double Janus: all their shape Spangled with eyes, more numerous than those 130 Of Argus, and more wakeful than to drowse, Charmed with Arcadian pipe, the pastoral reed Of Hermes, or his opiate rod. Meanwhile, To resalute the world with sacred light. Leucothea³ waked, and with fresh dews embalmed 135 The Earth; when Adam, and first matron Eve. Had ended now their orisons, and found Strength added from above—new hope to spring Out of despair-joy, but with fear yet linked; Which thus to Eve his welcome words renewed: 140 " Eve! easily may faith admit, that all "The good which we enjoy from Heaven descends; "But, that from us aught should ascend to Heaven " So prevalent, as to concern the mind " Of God high-blest, or to incline his will, 145 " Hard to belief may seem; yet this will prayer, "Or one short sigh of human breath, upborne " Even to the seat of God: for since I sought " By prayer the offended Deity to appease, "Kneeled, and before him humbled all my heart,

" Methought I saw him placable and mild,

¹ Four faces each had, like a double Janus; -- Compare Ezek. x. 12, 14. Janua,-a king of Italy, afterwards a deity, represented with two faces to commemorate his great wisdom, looking both to the past and the future. Argus,—a shepherd fabulously said to have had a hundred eyes, of which only two slept in their turn, while the others kept watch. Hermes, or Mercury, the messenger of the gods, at the command of Jupiter, lulled him to sleep with his pastoral pipe, or his opiate rod, (i. e. the rod which he was represented as bearing in his hand, which had the power of putting to sleep whomsoever he pleased), and then killed him.

² Leucothea,—the "white goddess" of the morning.

⁸ Which thus to Eve his welcome words renewed: - the joy with which Adam was inspired, though not devoid of all fear, thus renewed his words; dictated these words.

* Bending his ear; persuasion in me grew
"That I was heard with favour; peace returned
"Home to my breast; and to my memory
"His promise, that thy seed shall bruise our foe; 155
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
" Is past,1 and we shall live. Whence hail to thee,
" Eve rightly called, mother of all mankind!
" Mother of all things living," since by thee 160
" Man is to live; and all things live for Man."
To whom thus Eve, with sad demeanour meek:
" Ill worthy I, such title should belong
"To me transgressor; who, for thee ordained
"A help, became thy snare; to me reproach 165
* Rather belongs, distrust, and all dispraise.
"But infinite in pardon was my Judge,
"That I, who first brought death on all, am graced
"The source of life; next favourable thou,
"Who highly thus to entitle me vouchsafest, 170
" Far other name deserving. But the field
"To labour calls us, now with sweat imposed,
"Though after sleepless night; for see! the Morn,3
"All unconcerned with our unrest, begins
"Her rosy progress smiling: let us forth; 175
"I never from thy side henceforth to stray,
"Where'er our day's work lies, though now enjoined
"Laborious till day droop: while here we dwell,
"What can be toilsome in these pleasant walks!
"Here let us live, though in fallen state, content." 180
So spake, so wished, much-humbled Eve; but Fate
Subscribed not.4 Nature first gave signs, impressed
Assures me that the bitterness of death is past,—the words of Agag, bor-

rowed from 1 Sam. xv. 32.

² Eve rightly called...mother of all things living,—the Hebrew name means "life," and was given by Adam to his wife because she was to be the mother of all living. Gen. iii. 20.

⁸ The Morn...begins her rosy progress smiling:-Compare I. 135, where the morn, at first dawn, is called Leucothea, the white goddess, from the paleness of the first approach of light; now she puts on the rosy hue.

⁴ Subscribed not,-did not consent; the figurative expression is bor-

On bird, beast, air; air suddenly eclipsed, After short blush of Morn: nigh in her sight The bird of Jove, stooped from his airy tour, Two birds of gayest plume before him drove; Down from a hill the beast that reigns in woods, First hunter then, pursued a gentle brace, Goodliest of all the forest—hart and hind:	185
Direct to the eastern gate was bent their flight.	190
Adam observed; and with his eye the chase	
Pursuing, not unmoved, to Eve thus spake:	
"O Eve! some farther change awaits us nigh,	
Which Heaven by these mute signs in nature show	's
"Forerunners of his purpose; or to warn	195
"Us, haply too secure of our discharge	
"From penalty, because from death released	
"Some days: how long, and what till then our life,	
"Who knows? or more than this, that we are dust,	
"And thither must return, and be no more!	200
"Why else this double object in our sight,	
" Of flight pursued in the air, and o'er the ground,	
"One way the self-same hour! why in the East	
"Darkness ere day's mid-course," and morning-light	
"More orient in you western cloud, that draws	205
"O'er the blue firmament a radiant white,	
"And slow descends with something heavenly fraug	ht?"
must remain a r	

rowed from the practice of subscribing one's name under a written engagement.

¹ The bird of Jove, —the eagle: stooped, —having stooped, a term of falconry, expressing the rapid descent of a falcon on its prey. The incidents of the eagle stooping on the two gaily feathered birds, and the lion giving chase to the hart and hind, are finely introduced here, as ominous of the impending change in the condition of Adam and Eve.

² Why in the East darkness ere day's mid-course,—the poet, to show the like changes in nature, as well as to grace his story with a noble prodigy, represents the sun in an eclipse. This particular incident has likewise a fine effect upon the imagination of the reader in regard to what follows; for at the same time that the sun is under an eclipse, a bright cloud descends in the western quarter of the heavens, filled with a host of angels, and more luminous than the sun itself. The whole theatre of nature is darkened that this glorious appearance may shine with all its Instre and magnificence.—Addition.

He erred not; for by this the heavenly bands Down, from a sky of jasper, lighted now In Paradise, and on a hill made halt; A glorious apparition! had not doubt, And carnal fear, that day dimmed Adam's eye. Not that more glorious, when the Angels met	210
Jacob in Mahanaim, ³ where he saw The field pavilioned with his guardians bright; Nor that, which on the flaming mount appeared In Dothan, covered with a camp of fire, Against the Syrian king, who to surprise	215
One man, assassin-like, had levied war— War unproclaimed. The princely Hierarch In their bright stand there left his Powers, to seize Possession of the garden: he alone, To find where Adam sheltered, took his way,	220
Not unperceived of Adam, who to Eve, While the great visitant approached, thus spake: "Eve! now expect great tidings, which perhaps "Of us will soon determine," or impose "New laws to be observed: for I descry,	225
"From yonder blazing cloud that veils the hill, "One of the heavenly host, and, by his gait, "None of the meanest —some great Potentate, "Or of the Thrones above; such majesty "Invests him coming! yet not terrible,	230

¹ Down, from a sky of Jasper,—a sky variegated with the richly-blended colours of jasper.

Mahanaim means hosts or camps. Nor that in Dothan,—See 2 Kings vi. 13, 14. One man,—Elisha, who had provoked the anger of the king or Syria by disclosing his designs to the king of Israel.

² Jacob in Mahanaim,—See Gen. xxxii. 1, 2: parilioned,—tented, covered with tents or pavilions. So Shakspeare has,

[&]quot;And lie pavilioned in the fields of France."

³ Determine, - make an end of us.

⁴ By his gail, none of the meanest.—Milton ascribes to the angels a gait proportioned to their rank. Satan, in the guise of a stripling cherub, has decent, that is graceful, steps, b. iii. 1 644; and so here he speaks of the gait of Michael as distinguishing his lofty rank. Such majesty invests him conting!—Compare Pa. exiii. 1, "clothed with majesty."

"That I should fear; nor sociably mild, "As Raphaël, that I should much confide; "But solemn and sublime; whom, not to offend,	235
"With reverence I must meet, and thou retire."	
He ended: and the Archangel soon drew nigh,	
Not in his shape celestial, but as man	
Clad to meet man: over his lucid arms	240
A military vest of purple 1 flowed,	
Livelier than Melibosan, or the grain	
Of Sarra, worn by kings and heroes old	
In time of truce; Iris had dipt the woof:	
His starry helm unbuckled showed him prime	245
In manhood where youth ended: by his side,	
As in a glistering zodiac, hung the sword,	
Satan's dire dread; and in his hand the spear.4	
Adam bowed low: he, kingly, from his state	
Inclined not, but his coming thus declared:	250
" Adam! Heaven's high behest no preface needs:	
"Sufficient that thy prayers are heard; and Death,	

"Then due by sentence" when thou didst transgress,

"Given thee of grace; wherein thou mayst repent,
"And one bad act with many deeds well done

" Defeated of his seizure many days,

¹ Purple,—the colour worn by persons of eminent rank among the ancienta. Near Methora, in Thessaly, was found a species of shell-fish, from which the noblest purple dye was extracted. Grain of Sarra,—Tyre, formerly called Sarra, produced the most admired purple dye, the value of which was so great that a pound of wool prepared with it was worth a sum equal to £36 steriling: grain,—colour, penetrating stain, from the

Anglo-Saxon gereys-on, to dye, to stain. See b. v. l. 285, note.

2 Iris had dipt the woof:—Iris, the goddens of the rainbow, had dyed
the woof; the threads worked into the web, from side to side.

³ As is a phistering radiac,—who but Milton would have thought of comparing Michael's sword-belt to the sun's apparent circle in the heavens, marked by the twelve constellations of the zodiac?

⁴ And in his hand the spear,—the previous verb hung refers only to the sword; and the absence of the verb in the second clause indicates that the spear was only held loosely and negligently in his hand, as not being needed for present action.

Donth, then due by sentence,—here death is a thing to be suffered, and in the next line must be understood as a person sent to execute a sentence: defeated of his seture: i. e. not the act of senting, but his prey.

"Mayst cover: well may then thy Lord, appeased, "Redeem thee quite from Death's rapacious claim; "But longer in this Paradise to dwell	
"Permits not: to remove thee I am come,	260
"And send thee from the garden forth, to till	
"The ground whence thou wast taken-fitter soil."	
He added not; for Adam, at the news	
Heart-struck, with chilling gripe of sorrow, stood,	
That all his senses bound: Eve, who unseen	265
Yet all had heard, with audible lament	
Discovered soon the place of her retire:	
"O unexpected stroke, worse than of death!	
" Must I thus leave thee, Paradise! thus leave	
"Thee, native soil! these happy walks and shades,	270
"Fit haunt of Gods! where I had hope to spend,	
" Quiet, though sad, the respite of that day	
"That must be mortal to us both. O flowers,	
"That never will in other climate grow,	
"My early visitation, and my last	275
" At even; which I bred up with tender hand	
" From the first opening bud, and gave ye names!	
"Who now shall rear ye to the sun, or rank	
"Your tribes, and water from the ambrosial fount!	
"Thee lastly, nuptial bower! by me adorned	280
"With what to sight or smell was sweet! from thee	
"How shall I part! and whither wander down	
"Into a lower world—to this obscure	
"And wild! how shall we breathe in other air	
"Less pure, accustomed to immortal fruits—"	28 5
Whom thus the Angel interrupted mild:	

¹ And one bad act with many deeds well done mayst cover:—these words must be understood only in a loose poetic sense, as, taken strictly, they are inconsistent with the Scriptural view of the matter so well stated in the words put into the mouth of the divine persons in b. iii. 1 203-212, 227-241, 285-299, which see.

² Accustomed to immortal fruits!—this sentence must be considered unfinished, as the angel interrupts Eve before she had concluded it. It must be referred not to the previous clause, but to what might have followed, thus: "Accustomed to immortal fruits, how shall we live on such as are mortal?"

•	
"Lament not, Eve! but patiently resign	
"What justly thou hast lost; nor set thy heart,	
"Thus over-fond, on that which is not thine:	
"Thy going is not lonely; with thee goes	290
"Thy husband; him to follow thou art bound:	
"Where he abides, think there thy native soil."	
Adam, by this from the cold sudden damp	
Recovering, and his scattered spirits returned,1	
To Michael thus his humble words addressed:	295
"Celestial! whether among the Thrones, or name	d
"Of them the highest; for such of shape may seem	
" Prince above Princes! gently hast thou told	
"Thy message, which might else in telling wound,	
"And in performing end us: what besides	300
" Of sorrow, and dejection, and despair,	
" Our frailty can sustain, thy tidings bring;	
" Departure from this happy place, our sweet	
"Recess, and only consolation left	
"Familiar to our eyes! All places else	305
"Inhospitable appear, and desolate;	
" Nor knowing us, nor known: and, if by prayer	
"Incessant I could hope to change the will	
" Of Him who all things can, I would not cease	
"To weary him with my assiduous cries:	310
"But prayer against his absolute decree	
" No more avails than breath against the wind,	
"Blown stifling back on him that breathed it forth:	
"Therefore to his great bidding I submit.	
"This most afflicts me, that, departing hence,	315
"As from his face I shall be hid, deprived	
"His blessed countenance: here I could frequent,	
"With worship, place by place where he vouchsafed	
"Presence Divine; and to my sons relate;—	
" On this mount he appeared; under this tree	320
"Stood visible; among these pines his voice	

² To seemy him with my assiduous cries.—Compare Isa. lxii. 7; and Luke xviii. 1-7. The idea is also found in classical poetry.

" I heard; here with him at this fountain talked:'

So many grateful altars I would rear 1	
"Of grassy turf, and pile up every stone	
Of lustre from the brook, in memory	325
"Or monument to ages; and thereon	
Offer sweet-smelling gums, and fruits, and flowers	ı.
In yonder nether world where shall I seek	
" His bright appearances, or footstep trace?	
For though I fled him angry, yet, recalled	330
To life prolonged and promised race, I now	
Gladly behold though but his utmost skirts	
Of glory; and far off his steps adore."	
To whom thus Michael with regard benign:	
"Adam! thou knowst Heaven his, and all the Eart	h. 335
Not this rock only; his omnipresence fills	•
Land, sea, and air, and every kind that lives,	
"Fomented by his virtual power, and warmed:	
All the Earth he gave thee to possess and rule,	
No despicable gift! surmise not then	340
" His presence to these narrow bounds confined	
"Of Paradise, or Eden: this had been	
Perhaps thy capital seat; from whence had spres	d
"All generations, and had hither come	
" From all ends of the Earth, to celebrate	345
"And reverence thee, their great progenitor.	
"But this pre-eminence thou hast lost, brought do	wn
"To dwell on even ground now with thy sons.	
"Yet doubt not but in valley and in plain,	
"God is, as here, and will be found alike	350
"Present; and of his presence many a sign	
"Still following thee, still compassing thee round	
"With goodness and parental love, his face	

¹ So many grateful altars I would rear,—Milton seems to allude to the altars which the patriarchs erected in places where God had appeared to them, as memorials of such interesting transactions, while as yet the art of writing was unknown. See Gen. zi. 7; xxv. 25.

² Though but his utmost skirts,—See Exod. xxxiii. 22, 23.

⁸ His omnipresence fills land, sea, and air, &c.,—See Ps. cxxxix; Jer. xxiii. 24.

Express, and of his steps the track divine.	
"Which that thou mayst believe, and be confirmed 355	5
"Ere thou from hence depart, know, I am sent	
"To show thee what shall come in future days	
"To thee and to thy offspring: good with bad	
"Expect to hear; supernal grace contending	
"With sinfulness of men; thereby to learn 360)
"True patience; and to temper joy with fear	
"And pious sorrow; equally inured	
"By moderation either state to bear,	
"Prosperous or adverse: so shalt thou lead	
"Safest thy life, and best prepared endure 36	5
"Thy mortal passage when it comes. Ascend	
"This hill; let Eve (for I have drenched her eyes)	
"Here sleep below, while thou to foresight wakest;	
"As once thou sleptst, while she to life was formed."	
To whom thus Adam gratefully replied: 370	0
"Ascend; I follow thee, safe guide! the path	
"Thou leadst me; and to the hand of Heaven submit,	
"However chastening; to the evil turn	
"My obvious breast: arming to overcome	
"By suffering, and earn rest from labour won, 37	5

In the visions of God.8 It was a hill, Of Paradise the highest; from whose top, The hemisphere of Earth, in clearest ken, Stretched out to the amplest reach of prospect lay. 380 Not higher that hill, nor wider looking round, Whereon, for different cause, the tempter set Our second Adam, in the wilderness, To show him all Earth's kingdoms, and their glory.

So both ascend

His eye might there command wherever stood

" If so I may attain."

¹ Know I am sent to show thee, &c., -referring to the angel's conference with Daniel. See Dan. x. 14.

To the evil turn my obvious breast:—turn my breast to meet the evil. 8 So both ascend in the visions of God.—See Ezek. viii. 8; zl. 2; Matt. iv. S; Paradise Regained, b. iii. 1. 250.

City, of old or modern fame, the seat Of mightiest empire, from the destined walls Of Cambalu, seat of Cathaian Can, And Samarchand by Oxus, Temir's throne, To Paquin of Sinsean kings; and thence 390 To Agra and Lahor of Great Mogul, Down to the Golden Chersonese; or where The Persian in Echatan sat, or since In Hispahan; or where the Russian Czar In Mosco; or the Sultan in Bizance, 395 Turchestan-born: nor could his eye not ken The empire of Negus' to his utmost port Ercoco, and the less maritime kings, Mombaza, and Quiloa, and Melind, And Sofala, thought Ophir, to the realm 400 Of Congo, and Angola, farthest south: Or thence, from Niger flood to Atlas mount,

¹ Cambalu,—the chief city of Cathay, the northern province of China: destined walls,—not yet in being, but designed in the Divine purposes: Can, or khan,—an Asiatic word, signifying prince or king, peculiarly appropriated to the chief of Tartary: Samarchand,—the capital of Usbeck Tartary, situated near the Oxus (Jihoun). It was the birthplace and seat of Temir (Timur or Tamerlane): Paquin (Pekin) of Sinceae kings,—the royal seat of the Emperor of China: Agra and Lahor,—two famous cities in the empire of the Great Moyal: Golden Chersones,—i. e. Malacca, the eastern peninsula of India, so called on account of its wealth, to distinguish it from other famous chersoneses or peninsulas: Echatan,—the ancient capital of Media, afterwards a summer residence of the Persian kings: Hispahan, now Ispahan,—the modern capital of Persia: Moscow,—the ancient metropolis of all Russia. Bicance,—Byzantium, afterwards Constantinople. Sultan,—the Grand Sultan or Emperor of Turkey, coming originally from Turchestan, a province of Tartary.

² The empire of Negus,—Abyssinia, the monarch of which was called in their language, Negus: Ercooo (Erquico), on the Red Sea, the north-eastern boundary of the Abyssinian empire: the less maritime kings,—the petty princes of Mombaza, Quiloa, and Melisada, in Zanguebar, a district on the east coast of Africa, extending on both sides of the equator: Sofalo, thought Ophir,—another city and kingdom, on the east coast of Africa (opposite the large island of Madagascar), which had been supposed to be Ophir, whence Solomon fetched gold in such abundance: Congo and Angola,—kingdoms on the west coast of Africa, south of the line: Niger,—a great river in the western projection of Central Africa, the source and course of which were problems of great interest from ancient times, the solution of which was reserved for the onterprize of British travellers in the nineteenth century: Mount Alus,—a lofty moun-

The kingdoms of Almansor, Fez, and Sus, Morocco, and Algiers, and Tremisen; On Europe thence, and where Rome was to sway 405 The world: in spirit perhaps he also saw Rich Mexico, the seat of Montezume.1 And Cusco in Peru, the richer seat Of Atabalipa; and yet unspoiled Guiana, whose great city Geryon's sons 410 Call El Dorado. But, to nobler sights,3 Michael from Adam's eyes the film removed, Which that false fruit that promised clearer sight Had bred; then purged with euphrasy and rue The visual nerve. for he had much to see: 415 And from the well of life three drops instilled. So deep the power of these ingredients pierced, Even to the inmost seat of mental sight, That Adam, now enforced to close his eyes, Sunk down, and all his spirits became entranced; 420 But him the gentle Angel by the hand Soon raised, and his attention thus recalled: "Adam! now ope thine eyes; and first behold "The effects, which thy original crime hath wrought

tain-range in the kingdom of Morocco, which, along with the other kingdoms named, formed the western part of the Saracen empire, when at its height under Almansor: Sus,—now a province of Morocco: Tremisen,—now a small province of Algiers.

¹ Montesume.—the last emperor of Mexico who was subdued by the Spanish general Cortes: Cusco,—the ancient capital of Peru before Atabalipa, the last emperor, was overcome by Plzarro; called richer on account of its productive mines of gold, silver, and quicksilver: Geryon,—a fabulous three-headed monster, said to be king of Spain in the time of Hercules: his sons, the Spanish adventurers, had not yet spoiled Guiana, a name applied widely here to the northern coast of South America, the chief city of which (Manhoa) was called El Dorado, the golden, by the Spaniards, on account of its vast wealth.

Nobler sights,—a prophetic glance at the chief events in the history of his posterity.

³ Purged with euphrasy and rue the visual nerve, — euphrasy, the little weed known by the name of eyebright, and rue, are still used for relieving certain morbid affections of the eyes.

Sunk down, and all his spirits became entranced,—Compare Dan. x. 8.9; Rev. I. 17.

"In some to spring from thee; who never touched '4	125
"The excepted tree; nor with the snake conspired;	
"Nor sinned thy sin; 1 yet from that sin derive	
"Corruption, to bring forth more violent deeds."	
His eyes he opened, and beheld a field,	
	130
New-reaped; the other part sheep-walks and folds:	
In the midst an altar as the landmark stood,	
Rustic, of grassy sward: thither anon	
A sweaty reaper from his tillage brought	
First fruits-the green ear, and the yellow sheaf,	135
Unculled, as came to hand: a shepherd next,	
More meek, came with the firstlings of his flock,	
Choicest and best; then, sacrificing, laid	
The inwards and their fat, with incense strewed,	
On the cleft wood, and all due rites performed:	140
His offering soon propitious fire from Heaven	
Consumed with nimble glance, and grateful steam;	
The other's not, for his was not sincere;	
Whereat he inly raged, and, as they talked,	
Smote him into the midriff ³ with a stone	445
That beat out life: he fell; and, deadly pale,	
Groaned out his soul, with gushing blood effused!	
Much at that sight was Adam in his heart	
Dismayed, and thus in haste to the Angel cried:	
"O teacher! some great mischief hath befallen	450
"To that meek man, who well had sacrificed:	
"Is piety thus, and pure devotion, paid!"	
To whom Michael thus, he also moved, replied:	
"These two are brethren, Adam, and to come	
"Out of thy loins: the unjust the just hath slain	455
" For envy that his brother's offering found	
1 Sinned thy sin,—a scriptural, as well as classical form of express	don.

¹ Sinned thy sin,—a scriptural, as well as classical form of expression See Exod. xxxii. 30; and 1 John v. 16.

² His offering soon propitious fire from Heaven consumed,—an understood indication of acceptance. See Lev. Ix. 24; Judges vi. 21; 1 Kings xviii. 24, 38; 1 Chron. xxi. 26; 2 Chron. vii. 1; and compare line 457.

³ Midriff,—the muscular and tendinous expansion, called also diaphragm, which divides the cavity of the chest from that of the abdomen, and which is one of the principal agents in respiration.

1,10	1	[BOOK AL.
" From Heaven	acceptance; but the b	loody fact
" Will be avenge	ed; and the other's fai	th, approved,
" Lose no rewar	d: though here thou s	ee him die.
" Rolling in dust	t and gore." To which	ch our sire: 460
	for the deed, and for	
" But have I no	w seen Death? Is this	the way
	to native dust? O sig	
	and ugly to behold!	
	k! how horrible to fee	el!" 465
	us Michaël: " Death tl	
	pe on Man: but many	
	d many are the ways tl	
	ive; all dismal! yet to	
	at the entrance, than v	
	· ·	
	sawst, by violent strol	
	famine; by intemperat	
	drinks, which on the e	
•	of which a monstrous	
	all appear; that thou	
" What misery t	the in abstinence of Eve	8
"Shall bring on	men."	
	Immediately a	a place
Before his eyes	appeared, sad, noisome	e, dark ;
A lazar-house ³ i	it seemed; wherein we	ere laid
	diseased; all maladies	

A lazar-house it seemed; wherein were laid
Numbers of all diseased; all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone, and ulcer, colic pangs,

¹ Compare the account of Cain and Abel, Gen. iv.

² But many shapes of Death,—many [are] the shapes of Death; the verb being left out, after the Latin idiom.

^{*} Lazar-house,—a public building for the reception of persons suffering from contagious diseases.

⁴ Spasm,—involuntary and irregular contraction of the muscles; convulsions, cramp.

⁵ Epilepsies,—the epilepsy, or falling sickness, is an attack of illness consisting of brief, but repeated spasms, with loss of consciousness and voluntary motion, and generally foaming at the mouth. Catarrh,—properly an increased discharge of mucus from the lining membrane of the nostrils and windpipe, occasioned by some degree of inflammation of these parts.

Demoniac phrensy, 1 moping melancholy, 485 And moon-struck madness, pining atrophy,³ Marasmus, and wide wasting pestilence, Dropsies, and asthmas, and joint-racking rheums. Dire was the tossing, deep the groans! Despair4 Tended the sick, busiest from couch to couch; 490 And over them triumphant Death his dart Shook, but delayed to strike, though oft invoked With vows, as their chief good, and final hope. Sight so deform what heart of rock could long Dry-eyed behold? Adam could not, but wept, 495 Though not of woman born; 5 compassion quelled His best of man, and gave him up to tears A space, till firmer thoughts restrained excess; And, scarce recovering words, his plaint renewed: "O miserable mankind! to what fall 500 " Degraded—to what wretched state reserved!

"Better end here unborn. Why is life given

² Atrophy,—the wasting of the body, as from defect of nourishment: Marasmus expresses the same gradual decay.

¹ Demoniac phrensy,-partial madness or delirium, resembling that shown by demoniacs, or persons possessed of evil spirits: Moon-struck madness,-lunacy, madness supposed to be owing to some evil influence of the moon, and to vary with the changes of that planet.

⁸ Joint-racking rheums,—rheum, an increased and sometimes inflammatory action of the vessels in the muscular or membranous structures of the body, with swelling: joint-racking,—from the exquisite pains often caused by such affections in the joints

⁴ Dire was the tossing, deep the groans! Despair,—the structure of this verse, with its breaks and pauses, has been much admired; and its effect is heightened by the frequent repetition of the letter d, as well as in the following lines, dire, deep, Despair, Death, dart, delayed. The pause after shook, in line 492, gives a picturesque effect to the description of Death as in the attitude of aiming a blow. Another instance of beauty in the versification, from a similar pause after the first syllable, may be seen in b. iv. 1. 851. The whole enumeration of diseases is not less striking and effective than the lists of serpents and of altered winds already given in the previous book, see line 517-532, and 692-706.

⁵ Adam . . . wept, though not of woman born, &c.—A resemblance has been pointed out between this sentiment and the following passage from Shakspeare, Henry V. Act iv:-

I had not so much of man about me But all my mother came into my eyes, And gave me up to tears."

Better end here unborn,-a strong poetic way of putting the Scripture

848	PARADISE LOST.	[BOOK XI.
"To be	thus wrested from us! rather, why	
" Obtra	ided on us thus? who, if we knew	
" What	we receive, would either not accept	505
" Life	offered, or soon beg to lay it down;	
" Glad	to be so dismissed in peace. Can thus	
" The i	mage of God in man, created once	
" So go	oodly and erect, though faulty since,	
" To st	ich unsightly sufferings be debased	510
" Unde	er inhuman pains! Why should not Ma	n,
" Reta	ining still divine similitude	
" In pa	art, from such deformities be free,	
" And,	for his Maker's image sake, exempt!"	
" T	heir Maker's image," answered Michael,	"then 515
" Fors	ook them, when themselves they vilified	
" To s	erve ungoverned Appetite, and took	
" His i	mage whom they served 1—a brutish vic	е,
" Indu	ctive mainly to the sin of Eve.	
" Ther	efore so abject is their punishment,	520
" Disfi	guring not God's likeness, but their own	;
" Or, i	f his likeness, by themselves defaced,	
" Whi	le they pervert pure Nature's healthful 1	ule s
" To l	oathsome sickness; worthily, since they	
	s image did not reverence in themselves	." 525
	yield it just," said Adam, "and submit.	
66 Rut	is there yet no other way hesides	

"But is there yet no other way, besides

"These painful passages, how we may come

"To death, and mix with our connatural dust?"

"There is," said Michael, "if thou well observe 530

"The rule of 'Not too much;' by temperance taught,

² The rule of 'Not too much;'—the old maxim of wisdom, 'Ne quid nimis; moderation in all things.

affirmation, "It had been good for that man if he had not been born," Matt. xxvi. 24. The allusion may be to the human race yet to be, being seen in vision.

¹ His image whom they served, - the image of ungoverned Appetite, a brutish vice, here personified as a demon: inductive (alluring) mainly to the sin of Eve. It is well remarked by Stebbing, that "by supposing Eve swayed by a brutish vice, the consequences of the fall and the corruption which it produced are anticipated. There is not sufficient authority in Scripture for this strong introduction of low sensual feeling."

BOOK XI.	PARADISE LOST.	349
	eatst and drinkst; seeking from the	ıc e
	ent, not gluttonous delight,	
" Till many year	rs over thy head return:	
" So mayst thou	live, till, like ripe fruit, thou drop	535
" Into thy moth	er's lap; or be with ease	
" Gathered, not	harshly plucked, for death mature.	
" This is old age	; but then, thou must outlive	
"Thy youth, th	y strength, thy beauty, which will ch	ange
" To withered, v	weak, and gray; thy senses, then	540
" Obtuse, all tas	ste of pleasure must forego,	
"To what thou	hast; and, for the air of youth,	
" Hopeful and o	cheerful, in thy blood will reign	
" A melancholy	damp of cold and dry,4	
"To weigh thy	spirits down, and last consume	545
"The balm of l	ife."	
	To whom our ancestor:	
" Henceforth I	fly not death, nor would prolong	
" Life much; be	ent rather, how I may be quit,	

- " Fairest and easiest, of this cumbrous charge;
- "Which I must keep till my appointed day"
- " Of rendering up, and patiently attend
- " My dissolution."

Michael replied:

- "Nor love thy life, nor hate; but what thou livest
- "Live well; how long, or short, permit to Heaven:
- "And now prepare thee for another sight." 555

He looked, and saw a spacious plain, whereon

¹ Into thy mother's lop,—the Earth; so called obviously from Adam's origin: a great softening of the sentence, "Unto dust thou shalt return."
2 To withered, weak, and gray;—these adjectives describing the docay

respectively of youth, strength, and beauty, mentioned the line before.

³ To what thou hast,—compared with what thou now hast, or enjoyest.
4 And for the air of youth.... a melancholy damp of cold and dry.—Damp is obviously used here in the sense of a noxious air, as it is the technical word to describe the destructive gases that collect in mines. Contrasted with the buoyant air of youth, the atmosphere of age is a melancholy damp, not worthy of the name of air.

^{*} Till my appointed day.—See Job vii. 1; xiv. 14. Attend,—"wait for "

What thou livest live well;—a Latinism; whatever the length of your life, live well. Permit to Heaven,—also a Latin form of phrase; leave with Heaven to decide.

Were tents of various hue: by some, were herds Of cattle grazing; others, whence the sound Of instruments, that made melodious chime, Was heard, of harp and organ; and who moved 560 Their stops and chords was seen; his volant touch Instinct through all proportions, low and high, Fled, and pursued transverse the resonant fugue. In other part stood one who, at the forge Labouring,3 two massy clods of iron and brass 565 Had melted, (whether found where casual fire Had wasted woods on mountain, or in vale. Down to the veins of earth: thence gliding hot To some cave's mouth; or whether washed by stream From under ground;) the liquid ore he drained 570 Into fit moulds prepared; from which he formed First his own tools: then, what might else be wrought Fusil,4 or graven in metal. After these,5 But on the hither side, a different sort From the high neighbouring hills, which was their seat, 575 Down to the plain descended; by their guise Just men they seemed, and all their study bent To worship God aright, and know his works Not hid; nor those things last, which might preserve

Were tents of various hue:—occupied by the descendants of Cain. See L 607-609; and Gen. iv. 20.

² And who moved their stops.... was seen;—at Gen. iv. 21, we are told that Jubal "was the father of such as handle the harp and the organ."
Adam saw in vision this inventor. Stops.—part of the mechanism by which the sounds of the organ are regulated. Volant.—rapid, flying. Instinct.—in the Latin sense of "impelled, urged powerfully." Fugue.—a musical composition, in which, a subject being proposed by one part, is taken up, repeated, and imitated by the other parts in succession; hence elegantly called resonant, as sounding the same notes over again: the word, cossisting of three short syllables, gives an agreeable variety to the verse.

³ One who, at the forge labouring,—Tubal-Cain, Gen. iv. 22.

⁴ Fusil,—formed of melted metal, cast in a mould.

⁵ After these,—the descendants of Cain being first seen in vision, after these appear the posterity of Seth, the younger brother; of a different sort, being plous men, the sons of God (Gen. vi. 2). These were seen descending from the hills adjacent to Paradise, where they had their abode, to Cain's settlements in the distant plain. Milton borrows from Josephua, and other Oriental writers, some particulars as to their engagement in the study of natural and political philosophy.

Freedom and peace to men: they on the plain 580 Long had not walked, when from the tents, behold! A bevy of fair women,1 richly gay In gems and wanton dress; to the harp they sung Soft amorous ditties, and in dance came on: The men, though grave, eyed them, and let their eyes 585 Rove without rein; till, in the amorous net Fast caught, they liked; and each his liking 2 chose: And now of love they treat, till the evening star,3 Love's harbinger, appeared; then, all in heat, They light the nuptial torch, and bid invoke 590 Hymen,4 then first to marriage rites invoked: With feast and music all the tents resound. Such happy interview, and fair event Of love and youth not lost, songs, garlands, flowers, And charming symphonies, attached the heart 595 Of Adam, soon inclined to admit delight, The bent of nature; which he thus expressed: "True opener of mine eyes, prime angel blest! "Much better seems this vision, and more hope 600

"Of peaceful days portends, than those two past:
"Those were of hate and death, or pain much worse;

"Here nature seems fulfilled in all her ends."

To whom thus Michael:

"Judge not what is best

- "By pleasure, though to nature seeming meet;
- "Created, as thou art, to nobler end 605
- " Holy and pure-conformity divine.
- "Those tents thou sawst so pleasant, were the tents

¹ A bevy of fair women.—The word bevy seems originally to have denoted a company met to enjoy themselves in drinking wine (Ital. bevere, to drink): but afterwards—dropping the idea of drinking—any gay assemblage, more especially of the fair sex.

² Liking,—the person he liked; the object of his desire.

^{*} Evening star, -- Venus. See b. viii. 519, 520.

⁴ Hymen,—the god of marriage in the heathen mythology: then first to marriage rites invoked.—The children of Seth had not before been induced to acknowledge any false god; and this was the first time that matrimonial connexions had been formed between parties that had been for so long comparative strangers to each other.

" Of wickedness, wherein shall dwell his race
"Who slew his brother: studious they appear
" Of arts that polish life—inventors rare— 610
"Unmindful of their Maker, though his Spirit
"Taught them; but they his gifts acknowledged none.
"Yet they a beauteous offspring shall beget;
"For that fair female troop thou sawst,1 that seemed
"Of Goddesses, so blithe, so smooth, so gay, 615
"Yet empty of all good, wherein consists
"Woman's domestic honour and chief praise,
"Bred only and completed to the taste
" Of lustful appetence, to sing, to dance,
"To dress, and troll the tongue, and roll the eye- 620
"To these that sober race of men, whose lives
"Religious titled them the sons of God,
"Shall yield up all their virtue, all their fame,
"Ignobly—to the trains and to the smiles
"Of these fair atheists; and now swim in joy, 625
"Ere long to swim at large; and laugh, for which
"The world, ere long, a world of tears must weep."
To whom thus Adam, of short joy bereft:
"O pity and shame, that they, who to live well
"Entered so fair, should turn aside to tread 630
"Paths indirect, or in the midway faint!
"But still I see the tenor of man's woe
"Holds on the same—from woman to begin."
"From man's effeminate slackness it begins,"
Said the Angel, "who should better hold his place 635
"By wisdom, and superior gifts received.
"But now prepare thee for another scene."
Due now prepare the tor another scene.

¹ For that fair female troop thou sawst.—This clause, extending to 1 620, calls attention to the source of this degenerate and godless race—the marriage of these daughters of Cain with the hitherto godly sons of Seth: the clause is left incomplete, and the sense taken up at 1 621. See a similar instance, 1 699-704—"He the seventh from thee, &c.—him the most High...did, as thou sawst, receive."

He looked, and saw wide territory spread

² Trains,—alluring artifices. See Comus, 1. 151.

Ere long to swin at large; -in the universal deluge.

Cities of men with lofty gates and towers— Concourse in arms—fierce faces threatening war— Giants of mighty bone, and bold emprise; Part wield their arms, part curb the foaming steed, Single, or in array of battle ranged, Both horse and foot: nor idly mustering stood; One way a band select from forage drives A herd of beeves, fair oxen and fair kine, From a fat meadow-ground; or fleecy flock, Ewes and their bleating lambs, over the plain, Their booty; scarce with life the shepherds fly, But call in aid, which makes a bloody fray: With cruel tournament the squadrons join; Where cattle pastured late, now scattered lies With carcasses and arms the ensanguined field, Deserted. Others to a city strong Lay siege, encamped—by battery, scale, and mine, Assaulting: others from the wall defend, With dart and javelin, stones, and sulphurous fire; On each hand slaughter, and gigantic deeds! In other part the sceptred heralds call To council, in the city-gates: anon Gray-headed men and grave, with warriors mixed, Assemble, and harangues are heard; but soon In factious opposition; till at last Of middle age one rising, eminent In wise deport, spake much of right and wrong, Of justice, of religion, truth, and peace,	Before him—towns, and rural works between—	
Giants of mighty bone, and bold emprise; Part wield their arms, part curb the foaming steed, Single, or in array of battle ranged, Both horse and foot: nor idly mustering stood; One way a band select from forage drives A herd of beeves, fair oxen and fair kine, From a fat meadow-ground; or fleecy flock, Ewes and their bleating lambs, over the plain, Their booty; scarce with life the shepherds fly, But call in aid, which makes a bloody fray: With cruel tournament? the squadrons join; Where cattle pastured late, now scattered lies With carcasses and arms the ensanguined field, Deserted. Others to a city strong Lay siege, encamped—by battery, scale, and mine, Assaulting: others from the wall defend, With dart and javelin, stones, and sulphurous fire; On each hand slaughter, and gigantic deeds! In other part the sceptred heralds call To council, in the city-gates: anon Gray-headed men and grave, with warriors mixed, Assemble, and harangues are heard; but soon In factious opposition; till at last Of middle age one rising, eminent In wise deport, spake much of right and wrong,	Cities of men with lofty gates and towers—	640
Part wield their arms, part curb the foaming steed, Single, or in array of battle ranged, Both horse and foot: nor idly mustering stood; One way a band select from forage drives A herd of beeves, fair oxen and fair kine, From a fat meadow-ground; or fleecy flock, Ewes and their bleating lambs, over the plain, Their booty; scarce with life the shepherds fly, But call in aid, which makes a bloody fray: With cruel tournament? the squadrons join; Where cattle pastured late, now scattered lies With carcasses and arms the ensanguined field, Deserted. Others to a city strong Lay siege, encamped—by battery, scale, and mine, Assaulting: others from the wall defend, With dart and javelin, stones, and sulphurous fire; On each hand slaughter, and gigantic deeds! In other part the sceptred heralds call To council, in the city-gates? anon Gray-headed men and grave, with warriors mixed, Assemble, and harangues are heard; but soon In factious opposition; till at last Of middle age one rising,4 eminent In wise deport, spake much of right and wrong,	Concourse in arms—fierce faces threatening war—	
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From a fat meadow-ground; or fleecy flock, Ewes and their bleating lambs, over the plain, Their booty; scarce with life the shepherds fly, But call in aid, which makes a bloody fray: With cruel tournament the squadrons join; Where cattle pastured late, now scattered lies With carcasses and arms the ensanguined field, Deserted. Others to a city strong 655 Lay siege, encamped—by battery, scale, and mine, Assaulting: others from the wall defend, With dart and javelin, stones, and sulphurous fire; On each hand slaughter, and gigantic deeds! In other part the sceptred heralds call 660 To council, in the city-gates: anon Gray-headed men and grave, with warriors mixed, Assemble, and harangues are heard; but soon In factious opposition; till at last Of middle age one rising, eminent In wise deport, spake much of right and wrong,	One way a band select from forage drives	
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In wise deport, spake much of right and wrong,	In factious opposition; till at last	
1 / 1	Of middle age one rising,4 eminent	665
Of justice, of religion, truth, and peace,	In wise deport, spake much of right and wrong,	
	Of justice, of religion, truth, and peace,	
And judgment from above: him old and young	And judgment from above: him old and young	

1 Emprise, -an old word for enterprise.

² Tournament,—a military sport of the middle ages, in which the performers displayed their skill in horsemanship in turning and returning during the engagement, tilting against each other with blunted lances. Cruel tournament,—an encounter in earnest; not in sport, but with hostile intent.

To council, in the city-paies:—there, in early times, assemblies met, and judges sat. See Gen. xxxiv. 20; Deut. xvi. 18, &c.

⁴ Of middle age one rising,—Enoch, at that time 365 years old—a middle age for an ante-diluvian. Gen. v. 23; see also l. 700-709, and Jude 14.

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Exploded. and had seized with violent hands: Had not a cloud descending snatched him thence. 670 Unseen amid the throng: so violence Proceeded, and oppression, and sword-law Through all the plain, and refuge none was found. Adam was all in tears, and to his guide Lamenting turned full sad: "O, what are these! 675 " Death's ministers, not men! who thus deal death "Inhumanly to men, and multiply "Ten thousand-fold the sin of him that slew " His brother: for of whom such massacre " Make they, but of their brethren-men of men! 680 "But who was that just man, whom had not Heaven "Rescued, had in his righteousness been lost!" To whom thus Michael:

- "These are the product
- " Of those ill-mated marriages thou sawst;
- "Where good with bad were matched, who of themselves
- "Abhor to join; and, by imprudence mixed,
- " Produce prodigious births of body or mind."
- "Such were these giants, men of high renown;
- " For in those days might only shall be admired,
- " And valour, and heroic virtue, called:
- "To overcome in battle, and subdue
- " Nations, and bring home spoils with infinite
- "Man-slaughter, shall be held the highest pitch
- " Of human glory; and, for glory done,
- "Of triumph, to be styled great conquerors,
- "Patrons of mankind, Gods, and sons of Gods:

1 Exploded,-rejected with noisy tokens of disapprobation; the reverse of applauded. See b. x. l. 546.

² Prodigious births of body or mind.—Some commentators understand by the "giants that were in the earth in those days" (Gen. vi. 4), men of unusual stature; others understand the appellation to denote their ferocity. The reader is here allowed to choose between these meanings.

* And, for glory done, of triumph,—i. e. to overcome in battle shall be held the highest pitch of human glory, and shall be done for glory of triumph; shall be achieved for that end and purpose, to be styled great conquerors, Jrc.-N.

" Destroyers rightlier called, and plagues of men.
"Thus fame shall be achieved—renown on Earth;
"And what most merits fame, in silence hid.
"But he, the seventh from thee, whom thou beheldst 700
"The only righteous in a world perverse,
"And therefore hated, therefore so beset
"With foes, for daring single to be just,
"And utter odious truth, that God would come
"To judge them with his Saints—him the most High, 705
"Rapt in a balmy cloud with winged steeds,
"Did, as thou sawst, receive, to walk with God
"High in salvation and the climes of bliss,
"Exempt from Death—to show thee what reward
"Awaits the good, the rest what punishment; 710
"Which now direct thine eyes, and soon behold."
He looked, and saw the face of things quite changed:
The brazen throat of war had ceased to roar;
All now was turned to jollity and game,
To luxury and riot, feast and dance— 715
•
Marrying or prostituting, as befoll—
Rape or adultery, where passing fair
Allured them; thence from cups to civil broils.
At length a reverend sire 3 among them came,
And of their doings great dislike declared, 720
And testified against their ways: he oft
Frequented their assemblies, whereso met—
Triumphs or festivals; and to them preached
Conversion and repentance, as to souls

In prison, under judgment imminent;

But all in vain! which when he saw, he ceased Contending, and removed his tents far off:

¹ Rapt,-caught suddenly: rapito, Ital.

² Which now direct thine eyes, and soon behold.—A singular construction which now behold, and for that purpose direct thine eyes.

² At length a reverend sire,—Noah; see Matt. xxiv. 37-39. To them preached, 2 Pet. ii. 5. As to souls in prison, 1 Pet. iii. 19, 20. These texts are the authority for what is said of Noah's preaching: his conduct in desisting when he found his preaching ineffectual is described from Josephus, Auttq. b. 1 c. 3.

Then, from the mountain hewing timber tall, Began to build a vessel of huge bulk, Measured by cubit, length, and breadth, and height: 730 Smeared round with pitch; and in the side a door Contrived; and of provisions laid in large,1 For man and beast: when, lo, a wonder strange! Of every beast, and bird, and insect small, Came sevens and pairs,3 and entered in as taught 735 Their order: last the sire and his three sons. With their four wives: and God made fast the door Meanwhile the south wind rose,3 and, with black wings Wide hovering, all the clouds together drove From under Heaven; the hills, to their supply, 740 Vapour, and exhalation, dusk and moist, Sent up amain: 4 and now the thickened sky Like a dark ceiling stood: down rushed the rain Impetuous; and continued, till the earth No more was seen: the floating vessel swum 745 Uplifted, and secure with beaked prow⁵ Rode tilting o'er the waves; all dwellings else Flood overwhelmed, and them with all their pomp Deep under water rolled: sea covered sea-Sea without shore: and in their palaces,7 750 Where luxury late reigned, sea-monsters whelped

¹ Of provisions laid in large,—i. e. "largely;" the adjective used as an adverb, as often—in imitation of the Latin idiom.

² Sevens and pairs,—sevens of clean creatures, and pairs of unclean; a larger number of animals allowed for food; and of these the seventh or odd one, no doubt intended for sacrifice on the subsiding of the flood. Compare Gen. vii. 2 with viii. 20.

^{*} Meanwhile the south wind rose, &c.—The young classical scholar may find pleasure in comparing the following description of the flood with Ovid's account of Deucalion's deluge; and may exercise himself in tracing the superiority of Milton's picture in point of condensation of detail, chasteness of imagery; and general graphic power.

⁴ Amain,—from Anglo-Saxon magen, might; meaning "with full, unchecked force."

⁵ Beaked prow,—alluding to the ancient form of ships of war, which terminated at the prow, or fore-part, in a sharp beak.

Rode tilting,—rode surging, rising and falling with the waves; from Anglo-Saxon tealtian, to totter, to nod.

¹ In their palaces...sea-monsters whelped, - See Isa. xiii 22.

BOOK XI.]	PARADISE LOSI.	901
And stabled; of 1	mankind, so numerous late,	
All left in one sn	nall bottom swum embarked.	
How didst thou	u grieve then, Adam! to behold	
The end of all th	y offspring—end so sad—	755
Depopulation!	Thee another flood—	
Of tears and sorr	ow a flood—thee also drowned,	
And sunk thee as	thy sons; till, gently reared	
By the Angel, on	thy feet thou stoodst at last,	
Though comfortle	ess; as when a father mourns	760
His children all i	n view destroyed at once;	
And scarce to the	e Angel utteredst thus thy plaint:	
" O visions ill	foreseen! Better had I	
	of future! so had borne	
" My part of evil	only—each day's lot	765
" Enough to bear	r: those now, that were dispensed 1	
"The burden of	many ages, on me light	
" At once, by my	foreknowledge gaining birth	
" Abortive, to to	rment me, ere their being,	
" With thought t	that they must be. Let no man seel	770
" Henceforth to l	be foretold, what shall befall	
" Him or his chil	dren—evil he may be sure,	
" Which neither	his foreknowing can prevent;	
" And he the fut	ure evil shall, no less	
	n than in substance, feel,	775
" Grievous to be	ar. But that care now is past;	
" Man is not who	om to warn: those few escaped	
" Famine and an	guish will at last consume,	
•	t watery desert. I had hope,	
	was ceased, and war on earth,	780
"All would have	ve then gone well; peace would	have
crowned		

¹ Those now that were dispensed,—i. e. dealt out in parcels, in the ancient sense of the word, which was to distribute their tasks to every one; persum being the quantity of wool weighed out for each maid to spin, in the times of primitive simplicity. See the word used also b. iii. 1. 579.

² Neither, followed by and,—an elegant Latinism, concisely expressing this meaning, "Nor oxl." can his forthnowing not prevent this evil, BUT he shall feel the future evil no less grievous to bear, &c.

³ Those few escaped,—the participle for "who have escaped."

790

- "With length of happy days the race of man;
- "But I was far deceived; for now I see
- "Peace to corrupt no less than war to waste.1
- "How comes it thus? Unfold, celestial Guide,
- "And whether here the race of man will end."

To whom thus Michael:

"Those, whom last thou sawst

- "In triumph and luxurious wealth, are they
- " First seen in acts of prowess eminent
- "And great exploits, but of true virtue void:
- "Who, having spilt much blood, and done much waste,
- " Subduing nations, and achieved thereby
- " Fame in the world, high titles, and rich prey,
- "Shall change their course to pleasure, ease, and sloth,
- "Surfeit, and lust; till wantonness and pride 795
- "Raise, out of friendship, hostile deeds in peace.
- "The conquered also, and enslaved by war,
- "Shall, with their freedom lost," all virtue lose,
- "And fear of God; from whom their piety feigned
- "In sharp contest of battle found no aid
- 800

810

- "Against invaders; therefore, cooled in zeal,
- "Thenceforth shall practise how to live secure,
- "Worldly or dissolute, on what their lords
- "Shall leave them to enjoy; for the earth shall bear
- " More than enough, that temperance may be tried: 805
- "So all shall turn degenerate—all depraved,
- "(Justice and temperance, truth and faith forgot),4
- "One man except, the only son of light
- "In a dark age, against example good,
- " Against allurement, custom, and a world
- " Offended: fearless of reproach and scorn,
- "Or violence, he of their wicked ways

¹ Now I see peace to corrupt no less than war to wasten-a Latinism for, I see that peace corrupts as well as that war wastes.

Till wantonness and pride raise...hostile deeds,-Compare James iv. 1.

With their freedom lost,—a Latinism for "with the loss of their freedom." Milton does not rate liberty too high when he ascribes loss of virtue and fear of God to the loss of freedom.

Justice and temperance, truth and faith forgot,—Le. being forgot.

825

830

BOOK XI.]

PARADISE LOST.

- "Shall them admonish; and before them set
- "The paths of righteousness, how much more safe,
- "And full of peace; denouncing wrath to come 815
- "On their impenitence; and shall return
- " Of them derided, but of God observed
- "The one just man alive; by his command
- "Shall build a wondrous ark, as thou beheldst.
- "To save himself, and household, from amidst
- "A world devote1 to universal wrack.
- " No sooner he, with them of man and beast
- " Select for life, shall in the ark be lodged,
- " And sheltered round, but all the cataracts
- "Of Heaven, set open, on the earth shall pour
- "Rain, day and night: all fountains of the Deep,
- "Broke up, shall heave the ocean to usurp
- "Beyond all bounds; till inundation rise
- " Above the highest hills: then shall this mount
- "Of Paradise, by might of waves, be moved
- « Out of his alone much all hands hours if the alone is
- "Out of his place, pushed by the horned flood,"
- "With all his verdure spoiled, and trees adrift,
- "Down the great river to the opening gulf,
- "And there take root—an island salt and bare,
- "The haunt of seals, and orcs, and sea-mews' clang; 835

¹ Devote,—the Latin form of the past participle for devoted. In the same way (1 823) select for selected.

² All the cataracts of Heaven.—In Gen. vii. we read that "the fountains of the great deep were broken up, and the windows of heaven were opened." In the ancient translations, the word windows is rendered cataracts, which our author adopts. It has been remarked that those who have seen water-spouts rushing from the clouds in hot countries, can best understand the force of the term cataracts in this description.

³ Horned flood.—In the imagery of the ancient classics, rivers have been compared to bulls, probably because when they meet with any obstruction they divide themselves, and become, in a manner, horned; or on account of the resistless power with which a river in high flood carries all before it.

⁴ Down the great river,—the Euphrates, so called in Gen. xv. 18. The opening gulf,—the Persian gulf.

⁵ Orcs,—a species of whale; Linnæus gives the name to the grampus, a species of dolphin, twenty-five feet in length. Clang,—an imitative word adopted from the Greek $\kappa \lambda \omega \gamma \gamma \dot{\gamma}$, the shrill and far-sounding cry of birds of prey, and of cranes, and the larger aquatic birds; also the sound made by a large flock of birds in their flight.

" To teach thee that God attributes to place

" No sanctity, if none be thither brought

"By men who there frequent, or therein dwell.

"And now, what farther shall ensue, behold."

He looked, and saw the ark hull on the flood,1 840 Which now abated: for the clouds were fled. Driven by a keen north-wind, that, blowing dry. Wrinkled the face of Deluge, as decayed; And the clear Sun on his wide watery glass? Gazed hot, and of the fresh wave largely drew, 845 As after thirst; which made their flowing shrink From standing lake to tripping ebb, that stole With soft foot towards the Deep; who now had stopt His sluices, as the Heaven his windows shut. The ark no more now floats, but seems on ground, 860 Fast on the top of some high mountain fixed. And now the tops of hills, as rocks, appear: With clamour thence the rapid currents drive, Towards the retreating sea, their furious tide. Forthwith from out the ark a raven flies: 855 And, after him, the surer messenger, A dove, sent forth once, and again, to spy Green tree or ground, whereon his foot may light: The second time returning, in his bill An olive-leaf he brings-pacific sign !4 860

¹ Saw the ark hull on the flood,—hull is here a verb, signifying to float or drift on the water, like a ship without masts or sails.

² Wrinkled the face of Deluge.—The deluge is here personified, and when hastening to disappear, compared to a wrinkled old man: the waters having now become very shallow, could no longer be heaved into majestic wavea, but exhibited a rippled surface like the wrinkled face of aga. At 1.847, he again likens the currents retiring to their usual bed to young persons stepping lightly upon the toea.

⁸ And the clear Sun on his wide watery glass, &c.—A bold, but beautiful personification of the Sun, indicating his power in adding evaporation, and poetically accounting for his rapid abstraction of the waters of the deluge, as after thirst. The Deep and the Heaven are also here spoken of as persons.

An olive leaf he brings—pacific sign! The olive was considered as emblematic of peace and plenty, and was anciently carried in the hands of ambassadors suing for peace; a use of it which may have had its origin in the incident here noticed.

Anon dry ground appears, and from his ark	
The ancient sire descends, with all his train:	
Then with uplifted hands, and eyes devout,	
Grateful to Heaven, over his head beholds	
A dewy cloud, and in the cloud a bow	865
Conspicuous with three listed colours 1 gay,	
Betokening peace from God, and covenant new.	
Whereat the heart of Adam, erst so sad,	
Greatly rejoiced; and thus his joy broke forth:	
"O thou, who future things canst represent	870
"As present, heavenly instructor! I revive	-•-
"At this last sight, assured that man shall live,	
"With all the creatures, and their seed preserve.	
"Far less I now lament for one whole world	
" Of wicked sons destroyed, than I rejoice	875
" For one man found so perfect, and so just,	
"That God vouchsafes to raise another world	
" From him, and all his anger to forget.	
"But say, what mean those coloured streaks in Heav	ren
" Distended, as the brow of God appeased?	880
" Or serve they, as a flowery verge, to bind	
"The fluid skirts of that same watery cloud,	
" Lest it again dissolve, and shower the earth?"	
To whom the Archangel:	
" Dextrously thou aims	st ; 3
"So willingly doth God remit his ire,	885
"Though late repenting him of man depraved;	
"Grieved at his heart, when looking down he saw	
"The whole earth filled with violence, and all flesh	
" Corrupting each their way; yet, those removed,	
"Such grace shall one just man find in his sight,	890
"That he relents, not to blot out mankind;	
" And makes a covenant never to destroy	
"The earth again by flood; nor let the sea	

¹ Listed colours,—colours arranged in stripes: three are mentioned, as red, yellow, and blue are the most conspicuous; hence also the "triplecoloured bow" is mentioned at 1. 897.

² The grounds of this speech will be found in the following passages of Scripture: Gen. vl. 6-12; viil. 22; ix. 11-14, 16; 2 Pet. iil. 12, 13.

- "Surpass his bounds; nor rain to drown the world,
- "With man therein or beast; but, when he brings 895
- " Over the earth a cloud, will therein set
- "His triple-coloured bow, whereon to look,
- " And call to mind his covenant: day and night,
- Seed-time and harvest, heat and hoary frost,
- "Shall hold their course; till fire purge all things new,
- " Both Heaven and Earth, wherein the just shall dwell."

BOOK XII.

THE ARGUMENT.

The angel Michael continues, from the flood, to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that seed of the Woman shall be, which was promised Adam and Eve in the Fall: his incarnation, death, resurrection, and ascension: the state of the church till his second coming. Adam, greatly satisfied and recomforted by these relations and promised, descends the hill with Michael: wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the flery sword waving behind them, and the Cherubim taking their stations to guard the place.

As one who in his journey baits at noon,
Though bent on speed; so here the Archangel paused,
Betwixt the world destroyed and world restored,
If Adam aught perhaps might interpose;
Then, with transition 1 sweet, new speech resumes:

- "Thus thou hast seen one world begin, and end;
- " And Man, as from a second stock, proceed.
- " Much thou hast yet to see; but I perceive
- "Thy mortal sight to fail; objects divine

¹ Transition,—a technical term in the rhetoric of the ancients, denoting a graceful embellishment of a speech, in which a brief summary is given of the points already handled, and of what remain to be discussed.

1 With some regard to what is just and right, &c.—This answers to the silver age of the ancient poets, as the state of bliss in Paradise corresponded to the golden age: that of iron begins soon, l. 24.

² Till one shall rise of proud ambitious heart, &c.—Nimrod, his name meaning (as in I. 36) in Hebrew Rebel. He is believed to have been the first to lay the foundation of kingly government. The unfavourable view which Milton takes of his occupation, as a hunter of men, and not beasts, and of the crueltive practised on his captives, is amply justified by the recent discoveries of the remains of Assyrian sculpture in the palaces of Nineveh, that have been so long buried in ruins.

"The plain, wherein a black bituminous gurge 1 "Boils out from under ground—the mouth of Hell. "Of brick, and of that stuff, they cast to build 2"	40
"A city, and tower whose top may reach to Heaven, "And get themselves a name; lest, far dispersed "In foreign lands, their memory be lost; "Regardless whether good or evil fame.	45
	50
"Comes down to see their city,3 ere the tower "Obstruct Heaven-towers; and in derision sets "Upon their tongues a various spirit, to raze "Quite out their native language; and, instead,	
"To sow a jangling noise of words unknown: "Forthwith a hideous gabble rises loud, "Among the builders; each to other calls,	55
"Not understood; till hoarse, and all in rage, "As mocked they storm: great laughter was in Heaver	0.4
•	60

¹ Gurye,—whiripool. The word rendered alime (Gen. xi. 3), denotes what the Greeks called asphaltos, and the Latins bitumen—mineral pitch. This substance was found in abundance in the plain of Babylon, oozing out of the ground, and served to cement the bricks used in building. The inflammable nature of this production suggested the poetical phrase—the mouth of hell.

² Cast to build,—"meditate," "project," as the word is used, b. iii. 1. 684.

Comes down to see their city,—Gen. xi. 3; speaking after the manner of men. See also Ps. xi. 4.

⁴ Great laughter was in Heaven,—Compare Ps. ii. 4; xxxvii. 13; lix. 8; Prov. i. 26. Such terms must be read and understood with reverence; and they serve to show, in a strong light, the pitiable case of those who have become the objects of the derision of Him, without whom, and against whose will, they can do nothing.

And the work 'Confusion' named.—Babel, meaning in Hebrew "confusion."

BOOK XII.]	PARADISE LOST.	3 65
	othren; to himself assuming arped, from God not given:	65
	nly over beast, fish, fowl,	
	solute; that right we hold	
	ion; but man over men	
	lord; such title to himself	70
	man left from human free.	,,
O,	per his encroachment proud	
	man; to God his tower intends	
	iance. Wretched man! what food	
-	ey up thither, to sustain	75
	his rash army; where thin air	10
	ouds will pine his entrails gross,	
	im of breath, if not of bread?"	
To whom th		
TO WHOM OH	"Justly thou abhorrst	
" That son, who	on the quiet state of men	80
	brought, affecting to subdue	00
	ty; yet know withal,	
	ginal lapse, true liberty	
	always with right reason dwells	
	from her hath no dividual being:	85
	n obscured, s or not obeyed,	00
	inordinate desires.	
	passions, catch the government	
	and to servitude reduce	
	free. Therefore, since he permits	90
	If unworthy powers to reign	-
	son, God, in judgment just,	
	from without to violent lords:	
	ndeservedly enthral	
	freedom: tyranny must be:	95
	e tyrant thereby no excuse.	
	s nations will decline so low	

^{*} Reason in man obscured,—"when reason is obscured,"—the absolute case, as often.

* Tyranny must be, &c.—Compare Watt. xviii. 7.

" From virtue, which is reason, that no wrong,
"But justice, and some fatal curse annexed,
"Deprives them of their outward liberty; 100
"Their inward lost: witness the irreverent son
" Of him who built the ark; who, for the shame
"Done to his father, heard this heavy curse,
"'Servant of servants,' on his vicious race.
"Thus will this latter, as the former world, 105
"Still tend from bad to worse;" till God at last,
"Wearied with their iniquities, "withdraw
"His presence from among them, and avert
"His holy eyes; resolving from thenceforth
"To leave them to their own polluted ways; 110
"And one peculiar nation to select
"From all the rest, of whom to be invoked—
"A nation from one faithful man to spring:
"Him, on this side Euphrates yet residing,
"Bred up in idol-worship—(O, that men—
"Canst thou believe!—should be so stupid grown,
"While yet the patriarch lived who scaped the flood,
• • • • • • • • • • • • • • • • • • •
"As to forsake the living God, and fall
"To worship their own work in wood and stone
"For Gods!)—yet him God the Most High vouchsafes 129
"To call by vision, from his father's house,
"His kindred, and false Gods, into a land
"Which he will show him; and from him will raise
"A mighty nation, and upon him shower

¹ The trreverent son of him who built the ark;—Ham, Gen. ix. 23, 25. No mention is made of this incident before; but Adam must be presumed to have seen in his vision various particulars not specified in the narration.

" His benediction so, that in his seed

² Still tend from bad to worse; - Compare 2 Tim. iii. 13.

³ Wearied with their iniquities,—Isa. xIIII. 24. Withdraw his presence,—Hosea v. 6. And avert his holy eyes;—Habak. I. 13; Pa. v. 4, 5 To leave them to their own polluted ways;—Compare Acts xiv. 16; xvii. 30.

⁴ Him, on this side Euphrates yet residing,—Him, governed by call, 1. 121; the passage from "O that men," to "wood and stone for Gods," requiring to be read as a parenthesia, as it is properly marked by Prendeville. Compare this history of Abraham with Gen. xi. xii; Joshua xxiv. 2; Numb. xxxiv.; Deut. iii.; Heb. xi. 8. A comparison of dates shows that Terah,

- " All nations shall be blest: he straight obeys-
- " Not knowing to what land, yet firm believes:
- " I see him, (but thou canst not,) with what faith
- "He leaves his Gods, his friends, and native soil, "Ur of Chaldea, passing now the ford,
- "To Haran; after him a cumbrous train
- "Of herds and flocks, and numerous servitude;
- " Not wandering poor, but trusting all his wealth
- "With God, who called him, in a land unknown.
- " Canaan he now attains: I see his tents
- 135 " Pitched about Sechem, 4 and the neighbouring plain
- "Of Moreh; there, by promise, he receives
- "Gift to his progeny of all that land,
- " From Hamath northward to the Desert south:
- " (Things by their names I call, though yet unnamed;) 140
- " From Hermon east to the great western sea:
- "Mount Hermon-yonder sea-each place behold
- "In prospect, as I point them; on the shore,

Abraham's father, and an idolater, was contemporary with Noah for 128 years, having been born 222 years after the flood, while Noah's death occurred 350 years after it; so that the patriarch who scaped the flood lived to see idolatry prevailing, as the angel laments, L 117.

- I I see him, but thou canst not, &c .- The variety introduced into this long panorama of history, by first supposing Adam to see it in vision, next making the angel relate what Adam could not see, and lastly, uniting the two methods in Michael's narrating what he saw, has been remarked with commendation, as relieving the attention of the reader.
- 2 Ur of Chaldea,—the native country of Abraham, whether between the Euphrates and Tigris, or further east, as has more recently been supposed. In this district of Chaldes the sun, and its symbol fire, seem to have been worshipped,—the word Ur in the Hebrew language meaning light. Haran,-a city in Mesopotamia, to which Abraham repaired after he had lett Ur.
 - And numerous servitude ;—a large retinue of servants.
- 4 Sechem, Sichem, or Sychar, a town in the province of Samaria. Moreh,—the adjoining plain. See Gen. xii. 6.
- ⁵ Hamath,—a narrow pass, leading from Syria into the Holy Land on the north border. Desert,-the desert of Zin, the southern boundary of Palestine. Hermon, -a range of hills east of the river Jordan, called also Senir, 1. 146. Carmel,-on the coast overlooking the Mediterranean, the great western sea. In prospect,-seen from a distance. The double-founted stream, Jordan.—This river is formed by two streams, one of which rises at Banias, formerly Paneas; the other in the close vicinity of Casarea Philippi, formerly Dan.

" Mount Carmel; here, the double-founted stream,	
"Jordan, true limit eastward; but his sons	145
"Shall dwell to Senir, that long ridge of hills.	
"This ponder, that all nations of the earth	
"Shall in his seed be blessed: by that seed	
"Is meant thy great Deliverer, who shall bruise	
"The serpent's head; whereof to thee anon	150
"Plainer shall be revealed. This patriarch blest,	
"Whom 'faithful Abraham' due time shall call, 1	
"A son, and of his son a grandchild, leaves;	
"Like him in faith, in wisdom, and renown:	
"The grandchild, with twelve sons increased, depart	S
"From Canaan, to a land hereafter called	-
"Egypt, divided by the river Nile;	
"See where it flows, disgorging at seven mouths	
"Into the sea. To sojourn in that land	
"He comes, invited by a younger son	160
"In time of dearth; a son, whose worthy deeds	
"Raise him to be the second in that realm	
"Of Pharaoh: there he dies, and leaves his race	
"Growing into a nation; and, now grown,	
Suspected to a sequent king, who seeks	165
"To stop their overgrowth, as inmate guests	
"Too numerous; whence of guests he makes them sl	aves
"Inhospitably, and kills their infant males:	
"Till by two brethren (these two brethren call	
" Moses and Aaron) sent from God to claim	170
THORD ON THE CHI SOILS HOW GOT SO SIGHT	2,0

[&]quot;With glory and spoil, back to their promised land.

1 Whom 'faithful Abraham' due time shall call,—Gen. xvil. 5. His name was originally Abram, i.e. great father, but was changed to Abraham, or

"His people from enthralment, they return,

father of a multitude, when God gave him special promise of a numerous

posterity.

**With twelve sons increased,—a Latin phrase.

² Divided by the river Nile,—which for great part of its course divides Egypt into two parts, and enters the sea by seven principal, and other subordinate streams.

Suspected to a sequent king,—a Latinism; disliked and feared by a successor of that Pharaoh who was so indebted to Joseph, and so kind to his kinsmen.

TOP TOOL.	
nt, who denies	
essage to regard,	
ns and judgments dire:	175
rs must be turned;	
all his palace fill	
nd fill all the land;	
l murren¹ die ;	
	180
der mixed with hail,	
t rend the Egyptian sky,	
devouring where it rolls;	
b, or fruit, or grain,	
	185
ind leave nothing green :	
w all his bounds,	
lot out three days;	
troke, all the first-born	
Thus with ten wounds	190
art, and oft	
art, but still, as ice	
; till, in his rage	
smissed, the sea	195
ost; but them let pass,	
s so to stand	
d to his saint will lend.	200
gel: who shall go	
	nt, who denies essage to regard, ns and judgments dire: rs must be turned; all his palace fill and fill all the land; I murren¹ die; all his flesh emboss, der mixed with hail, tt rend the Egyptian sky, devouring where it rolls; b, or fruit, or grain, usts, swarming down, and leave nothing green; w all his bounds, lot out three days; troke, all the first-born Thus with ten wounds at length submits art, and oft art, but still, as ice v; till, in his rage ismissed, the sea ost; but them let pass, two crystal walls; s so to stand ain their shore: od to his saint will lend, agel; who shall go

Murren,—or murrain, an infectious and fatal disease among cattle.
 Emboss,—to raise into swellings.

³ Palpable darkness,-" darkness that may be felt," which, being uninterrupted, is finely said to blot out three days. See Exod. x. 21

With ten wounds the river-dragon tamed, - Pharoah, so called, after Ezek. xxix. 3, in allusion to the crocodile found in the Nile. Ten wounds,the literal translation of the Hebrew.

⁸ Crystal walls,—an appropriate use of the word crystal, which in Greek means "that which is congealed," "congealed water," "ice." Though we are not told it was by the agency of cold, yet Moses in his song (Exod. EV. 8) speaks of the depths being congealed in the heart of the sea.

215

- " Before them in a cloud, and pillar of fire-
- "By day a cloud, by night a pillar of fire;
- "To guide them in their journey, and remove
- "Behind them, while the obdurate king pursues:
- " All night he will pursue; but his approach
- "Darkness defends between 1 till morning watch:
- "Then, through the fiery pillar and the cloud
- " God looking forth will trouble all his host,
- "And craze their chariot-wheels: when, by command, 210
- " Moses once more his potent rod extends
- "Over the sea: the sea his rod obeys:
- " On their embattled ranks the waves return,
- "And overwhelm their war: the race elect
- " Safe, towards Canaan from the shore, advance "Through the Wild Desert; not the readiest way,
- "Lest, entering on the Canaanite alarmed, 3 "War terrify them inexpert, and fear
- "Return them back to Egypt, choosing rather
- "Inglorious life with servitude; for life "To noble, and ignoble, is more sweet
- "Untrained in arms, where rashness leads not on.
- "This also shall they gain by their delay
- "In the wide wilderness; there they shall found
- "Their government, and their great senate choose 225
- "Through the twelve tribes, to rule by laws ordained.
- "God from the mount of Sinai, (whose gray top4
- "Shall tremble, he descending,) will himself
- 1 Darkness defends between,-darkness "keeps off" his approach from the rear. See b. xi. l. 86.
 - 2 War,-warriors and warlike artillery.
- ³ Lest, entering on the Canaanite alarmed.—The angel, desirous of comforting Adam, mentions a benefit arising out of their long detention in the desert, without alluding to its character as a divine judgment on their unbelief, which would have grieved him.
- 4 Gray top,—being enveloped in mist and darkness; see Exod. xix. But it is curious to know that the expression applies kiterally, as Wilson (Lands of the Bible, vol. i. 216) states, that while the body of the mountain, like the adjoining heights, is of a deep-red or flesh-coloured granite, it terminates at the highest point in white granite, extremely fine in the grain, and containing comparatively few particles of hornblende or mica. [Thus, of course, presenting a general grayish hue.]

BOOK XII.]	PARADISE LOST.	371
" In thunder, li	ghtning, and loud trumpets' sound,	
•	laws—part, such as appertain	230
	e—part, religious rites	
•	informing them, by types	
•	of that destined Seed to bruise	
	y what means he shall achieve	
	iverance. But the voice of God	235
	is dreadful: they beseech	
	ight report to them his will,	
	ase: he grants what they besought.	
	at to God is no access	
	iator; whose high office now	240
	e bears, to introduce	
	of whose day he shall foretell;	
	rophets in their age the times	
" Of great Mess	iah shall sing. Thus, laws and rites	ı
	uch delight hath God in men	245
•	is will, that he vouchsafes	
	to set up his tabernacle—	
•	with mortal men to dwell.	
•	pt a sanctuary is framed	
	laid with gold; therein	250
	n the ark his testimony,	
"The records of	f his covenant; over these	
"A mercy-seat	of gold, between the wings	
" Of two bright	Cherubim; before him burn	
" Seven lamps,	as in a zodiac ³ representing	255
	fires: over the tent a cloud ⁸	
" Shall rest by	day, a fiery gleam by night,	
" Save when the	ey journey: and at length they come	э,
	his Angel, to the land	-
	braham and his seed: the rest	260
" Were long to	tell; how many battles fought;	
ix. 19, 24. Of whose	Moses in figure bears,—represents as a type. Se day he shall foretell;—Deut. xviii. 15; Acts iii.	22, 24.

¹X. 19, 24. Of senose day he shad preteit;—Deut. XVII. 10; Acts II. 22, 24.

2 Seven imps, as in a zodiac.—Milton is supposed to take this idea from
Josephus, Antiq. b. iii. chap. 6, 7; and Wars of the Jews, b. v. chap. 5.—
The seven lamps representing the seven planets, the heavenly fires.

3 Over the tent a cloud, &c.—See Exod. xiii. 21; xl. 34.

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- " How many kings destroyed, and kingdoms won;
- " Or how the sun shall in mid Heaven stand still
- "A day entire, and night's due course adjourn,
- "Man's voice commanding, 'Sun, in Gibeon stand.1 265
- " And thou, moon, in the vale of Ajalon,
- "Till Israel overcome!' so call the third
- " From Abraham, son of Isaac; and from him
- "His whole descent, who thus shall Canaan win." Here Adam interposed:
 - "O sent from Heaven,
- " Enlightener of my darkness! gracious things
- "Thou hast revealed; those chiefly, which concern
- "Just Abraham and his seed: now first I find
- " Mine eyes true opening, and my heart much eased;
- "Erewhile perplexed with thoughts, what would become
- " Of me and all mankind; but now I see
- "His day," in whom all nations shall be blest;
- " Favour unmerited by me, who sought
- " Forbidden knowledge by forbidden means.
- "This yet I apprehend not; why to those,
- "Among whom God will deign to dwell on Earth,
- "So many and so various laws are given:
- "So many laws argue so many sins
- "Among them: how can God with such reside?"

 To whom thus Michael:
 - "Doubt not but that sin 285
- "Will reign among them, as of thee begot;
- " And therefore was law given them, to evince
- "Their natural pravity, by stirring up
- "Sin against law to fight; that when they see
- " Law can discover sin, but not remove.

¹ Sun, in Gibson stand, &c.—Josh. x. 12.

² Now I see his day, &c.—See John viii. 56.

^{*} So many laws argue so many sine, &c. —To understand Adam's scruple, and the angel's reply, compare Gal. iii. 11, 12, 19, 23; iv. 7; Rom. iii. 20; iv. 23–24; v. 1; vii. 7, 8; viii. 15; Heb. vii. 18, 19; x. 1, 4, 5; ix. 18, 14. Milton has here, as Newton well observes, in a few verses admirably summed up the sense and argument of these and more texts of Scripture.

"Save by those shadowy expiations weak, "The blood of bulls and goats; they may conclude "Some blood more precious must be paid for man—
"Just for unjust; that, in such righteousness
"To them by faith imputed, they may find 295
"Justification towards God, and peace
"Of conscience; which the law, by ceremonies,
" Cannot appease; nor man the moral part
"Perform, and not performing cannot live.
⁴⁶ So law appears imperfect; and but given 300
With purpose to resign them, in full time,
"Up to a better covenant; disciplined
"From shadowy types to truth—from flesh to spirit
"From imposition of strict laws, to free
"Acceptance of large grace—from servile fear 305
"To filial-works of law to works of faith.
And therefore shall not Moses, though of God
"Highly beloved, being but the minister
" Of law, his people into Canaan lead;
"But Joshua, whom the Gentiles Jesus call; 310
"His name and office bearing, who shall quell
"The adversary-serpent, and bring back,
"Through the world's wilderness long-wandered man
⁴⁸ Safe to eternal Paradise of rest.
"Meanwhile they, in their earthly Canasa placed, 315
"Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
"Provoking God to raise them enemies;
" From whom as oft he saves them penitent,
"By judges first, then under kings; of whom 320
"The second, both for piety renowned
"And puissant deeds, a promise shall receive
"Irrevocable," that his regal throne

¹ But Joshua, whom the Gentiles Jesus call; - See Numb. xx. 7-18; xxvii. 12-23; Deut. xxiv; Josh. L. The Greek translators of the Hebrew Bible render Joshua by Jesus; as is also the case, Acts vii. 45; Heb. iv. 8. Joshua was also an eminent type of the office of Jesus.

But when, -except when.

² A promise shall receive irrevocable.—For the purport of this and the

* For ever shall endure; the like shall sing
"All prophecy, that of the royal stock 325
"Of David (so I name this king) shall rise
"A son—the Woman's seed to thee foretold—
"Foretold to Abraham, as in whom shall trust
"All nations; and to kings foretold, of kings
"The last; for of his reign shall be no end. 330
"But first, a long succession must ensue:
"And his next son, for wealth and wisdom famed,
"The clouded ark of God, till then in tents
"Wandering, shall in a glorious temple enshrine.
"Such follow him as shall be registered 335
"Part good, part bad; of bad the longer scroll;
"Whose foul idolatries, and other faults
"Heaped to the popular sum, will so incense
"God, as to leave them, and expose their land,
"Their city, his temple, and his holy ark, 340
"With all his sacred things, a scorn and prey
"To that proud city, whose high walls thou sawst"
"Left in confusion—Babylon thence called.
"There in captivity he lets them dwell
"The space of seventy years; then brings them back, 345
"Remembering mercy, and his covenant sworn
"To David, stablished as the days of Heaven.
"Returned from Babylon by leave of Kings
"Their lords, whom God disposed, the House of God
"They first re-edify; and for a while 350
"In mean estate live moderate; till, grown
"In wealth and multitude, factious they grow.
"But first among the priests dissension springs—
"Men who attend the altar, and should most
next eight lines, compare Gen. iii. 15; xxil. 18; 2 Sam. vil. 16; Pa. lxxxix.

next eight lines, compare Gen. iii. 15; xxil. 18; 2 Sam. vil. 16; Pa. lxxxix. 34–36; Isa. xi. 10; lv. 3–5; Luke i. 32, 33. *All prophecy*,— all the propheta. See Acts x. 43; xxvl. 22.

¹ Clouded,—kept in obscurity.

² Heaped to the popular sum,—the vices of the kings added to the amount of national sins.

^{*} Whose high scalls thou seest,—i. e. "with thy mind's eye," being brought under notice by the angel's narration, 1. 38-62.

⁴ His covenant secorn to David,—See Jer. xxxiii. 20; Ps. lxxxiz. 29.

"Endeavour peace: their strife pollution brings "Upon the temple itself: at last, they seize "The sceptre, and regard not David's sons; "Then lose it to a stranger, that the true "Anointed King Messiah might be born	355
"Barred of his right; yet at his birth a star,"	360
"Unseen before in Heaven, proclaims him come;	
"And guides the eastern sages, who inquire	
"His place, to offer incense, myrrh, and gold:	
"His place of birth a solemn Angel tells	
"To simple shepherds, keeping watch by night:	365
"They gladly thither haste, and by a quire	
" Of squadroned Angels hear his carol sung.	
" A virgin is his mother, but his sire	
"The Power of the Most High: he shall ascend	
"The throne hereditary, and bound his reign	370
"With Earth's wide bounds,4 his glory with the Heave	ns."
He ceased; discerning Adam with such joy	
Surcharged, as had, like grief, been dewed in tears,	
Without the vent of words; which these he breathed	:5
"O prophet of glad tidings, finisher	375
" Of utmost hope! now clear I understand	
"(What oft my steadiest thoughts have searched in va	in),
"Why our great Expectation should be called	
"The seed of Woman. Virgin mother, hail!	

¹ Their strife pollution brings.—The pollution of the temple by Antiochus Epiphanes was greatly owing to the strife between Jason and Menelana, competing high priests, see 2 Macab. chap. v. They seize the sceptre,—Aristobulus, eldest son of the high priest Hyrcanus, was the first who assumed the title of king after the captivity at Babylon, B. c. 107; none of the family of David having exercised regal power since the days of Zerubbabel. Then lose it to a stranger,—Herod, an Idumean, in whose reign Christ was born.

² At his birth a star, —probably a luminous meteor, miraculously formed, and guided in its motions so as to point out the very spot of the Saviour's nativity.

⁸ Solema,—sent on a solemn and august embassy.

⁴ Bound his reign with Earth's wide bounds, &c.—Compare Pa ii. 8; lxxii. 17, 19; Isa. ix. 7.

⁵ Which these he breathed,—which he uttered as follows; a Hebrew construction.

⁶ Virgin mother, hail!-Luke i. 28.

"High in the love of Heaven! Yet from my loins	380
"Thou shalt proceed, and from thy womb the Son	
" Of God Most High; so God with man unites.	
" Needs must the serpent now his capital bruise 1	
"Expect with mortal pain: say, where and when	
"Their fight, what stroke shall bruise the victor's he	el?
To whom thus Michael:	
" Dream not of their figl	nt,
" As of a duel, or the local wounds	
" Of head or heel: not therefore joins the Son	
"Manhood to Godhead, with more strength to foil	
"Thy enemy; nor so is overcome	390
"Satan, whose fall from Heaven (a deadlier bruise)	
" Disabled not to give thee thy death's wound:	
"Which he, who comes thy Saviour, shall recure,"	
"Not by destroying Satan, but his works	
" In thee, and in thy seed: nor can this be,	395
"But by fulfilling that which thou didst want-	
"Obedience to the law of God, imposed	
"On penalty of death; and suffering death-	
"The penalty to thy transgression due,	
"And due to theirs which out of thine will grow:	400
"So only can high justice rest appaid.4	
"The law of God exact he shall fulfil	
"Both by obedience, and by love, though love	
" Alone fulfil the law; thy punishment	
"He shall endure, by coming in the flesh	405
"To a reproachful life, and cursed death;	
"Proclaiming life to all who shall believe	
"In his redemption; and that this obedience,	
"Imputed, becomes theirs by faith; his merits	
1 Capital bruise,—bruise on the head, in terms of the original cur-	
2 Recure,—a good old word, now disused, for cure, remedy.	
Not by destroying Satan, but his works,—See 1 John iii. 8. Appaid,—"satisfied, compensated," an old form for appeared.	
5 Though love alone fulfil the law,—Rom. xiii. 10.	

[•] Believe . . . his merits to save them,—a Latin form of expression for "that his merits save them;" or the passage may be read as suggested by Boyd, "proclaiming life, and that his obedience becomes theirs, so as that his merits may save them."

- To save them, not their own (though legal) works. 410
- " For this he shall live hated; be blasphemed;
- " Seized on by force; judged, and to death condemned-
- " A shameful and accursed !1 nailed to the cross
- By his own nation; slain for bringing life:
- "But to the cross he nails thy enemies"-
- "The law that is against thee, and the sins
- " Of all mankind with him there crucified,
- "Never to hurt them more who rightly trust
- "In this his satisfaction. So he dies,
- "But soon revives; death over him no power 420
- "Shall long usurp: sere the third dawning light
- E Return, the stars of morn shall see him rise
- " Out of his grave, fresh as the dawning light,
- "Thy ransom paid, which man from death redeems,
- " His death for man—as many as offered life 425
- " Neglect not, and the benefit embrace
- "By faith not void of works. This godlike act
- " Annuls thy doom, the death thou shouldst have died,
- " In sin for ever lost from life: this act
- Shall bruise the head of Satan, crush his strength, 430
- " Defeating Sin and Death, his two main arms;
- " And fix far deeper in his head their stings
- "Than temporal death shall bruise the victor's heel,
- "Or theirs whom he redeems—a death, like sleep 5—
- " A gentle wafting to immortal life.
- "Nor after resurrection shall he stay
 "Longer on Earth, than certain times to appear
- "To his disciples, men who in his life
- "Still followed him; to them shall leave in charge

¹ A shameful and accurred [death]—See Deut. xxi. 23; Gal. iii. 18.

² But to the cross he nails thy enemies,—alluding to Col. ii. 14.

B Death over him no power shall long usurp :—Rom. vi. 9; Rev. i. 18.

⁴ Thy reason paid,—thy reason being paid.—Adam is spoken of as the father and representative of the whole human race; as again at 1.428. The next line explains the nature of the ransom.

⁵ Death, kits sleep,—Compare Dan. xil. 2; Matt. ix. 24; John xi. 11; Acts vil. 60; 1 Cor. xv. 18, 51. Thus, as "sleep" implies that we shall awake, "death" implies that we shall live again.

"To teach all nations what of him they learned 440	ì
" And his salvation, them who shall believe	
" Baptising in the profluent stream—the sign	
" Of washing them from guilt of sin to life	
" Pure, and in mind prepared, if so befall,	
" For death, like that which the Redeemer died. 445	į
" All nations they shall teach; for, from that day,	
" Not only to the sons of Abraham's loins	
" Salvation shall be preached, but to the sons	
Of Abraham's faith, ¹ wherever through the world;	
"So in his seed all nations shall be blest. 450	,
"Then to the Heaven of Heavens he shall ascend	
" With victory, triumphing through the air	
" Over his foce and thine; there shall surprise	
The Serpent, Prince of air, and drag in chains	
" Through all his realm, and there confounded leave ; 455	,
"Then enter into glory," and resume	
" His seat at God's right hand, exalted high	
" Above all names in Heaven; and thence shall come,	
When this world's dissolution shall be ripe,	
"With glory and power to judge both quick and dead3-	
"To judge the unfaithful dead, but to reward	
" His faithful, and receive them into bliss,	
"Whether in Heaven or Earth; for then the Earth	
" Shall all be Paradise, far happier place	
"Than this of Eden, and far happier days!" 463	į
So spake the Archangel Michaël; then paused,	
As at the world's great period; and our sire,	

⁸ With glory and power to judge both quick and dead,—Matt. xvi. 27; xxiv. 30; Luke xxi. 27; 2 Cor. v. 10; 1 Pet. iv. 5.

Replete with joy and wonder, thus replied: "O, Goodness infinite, Goodness immense!5

But to the some of Abruham's fasih.—See Rom. iv. 16; Gal. iii. 7.
 Then enter into glory,—Luke xxiv. 26. His seet at God's right hand, &c., Pa. cz. 1; Mark xvi. 19; Ephes. i. 20, 21; Heb. x. 12; Philip. ii. 9, 1 Pet. iil. 22.

⁴ Unfaithful, - "unbelieving;" faithful, "believing, having faith." See xvL 16.

³ O Goodness infinite, Goodness immense!—As it is an established rule among critics that a heroic poem should end happily, it has been ob-

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- "And evil turn to good: more wonderful
- "Than that, which by creation first brought forth
- "Light out of Darkness! Full of doubt I stand,
- "Whether I should repent me now of sin
- "By me done, and occasioned; or rejoice
- " Much more, 1 that much more good thereof shall spring-
- "To God more glory-more good-will to men
- " From God, and over wrath grace shall abound.
- "But say, if our Deliverer up to Heaven
- " Must re-ascend, what will betide the few
- " His faithful, left among the unfaithful herd,
- "The enemies of truth! Who then shall guide
- "His people, who defend! Will they not deal
- "Worse with his followers than with him they dealt?" "Be sure they will," said the Angel; "but from Heaven
- "He to his own a Comforter will send, "
- "The promise of the Father, who shall dwell
- "His Spirit within them; and the law of faith,"
- "Working through love, upon their hearts shall write,
- "To guide them in all truth; and also arm
- " With spiritual armour, able to resist
- "Satan's assaults, and quench his fiery darts,

jected that Milton's great poem was deficient in this respect, as terminating in the loss of Paradise. In answer to this, Addison's remarks are well worthy of being repeated here. "It is here that the poet has shown a most exquisite judgment, as well as the finest invention, by finding out a method to supply this natural defect in his subject. Accordingly, he leaves the adversary of mankind, in the last view which he gives us of him, under the lowest state of mortification and disappointment. We see him chewing ashes, grovelling in the dust, and laden with supernumerary pains and torments. [See b. x. l. 505-577.] On the contrary, our two first parents are comforted with dreams and visions, cheered with promises of salvation, and in a manner raised to a greater happiness than that which they had forfeited: in short, Satan is represented miserable in the height of his triumphs, and Adam triumphant in the height of misery."

¹ Or rejoice much more, &c .- Compare 2 Cor. iv. 15; Rom. v. 20.

He to his own a Comforter will send, &c.—Compare Luke xxiv. 49; John xiv. 16, 17; xvi. 13.

² Law of faith, &c.-Rom. iil 27; Gal. v. 6; John vi. 65; Ephes. H. 8.

"What man can do against them, not afraid,1
"Though to the death: against such cruelties
"With inward consolations recompensed, 495
"And oft supported so as shall amaze
"Their proudest persecutors; for the Spirit,
" Poured first on his apostles," whom he sends
"To evangelize the nations, then on all
"Baptized, shall them with wondrous gifts endue 500
"To speak all tongues, and do all miracles,
" As did their Lord before them. Thus they win
"Great numbers of each nation to receive
"With joy the tidings brought from Heaven: at length,
"Their ministry performed, and race well run, 505
"Their doctrine and their story written left,
"They die: but in their room, as they forewarn,
"Wolves shall succeed for teachers—grievous wolves,
"Who all the sacred mysteries of Heaven
"To their own vile advantages shall turn 510
" Of lucre and ambition; and the truth
"With superstitions and traditions taint,
"Left only in those written records pure,
"Though not, but by the Spirit, understood.4
"Then shall they seek to avail themselves of names, 515
"Places, and titles, and with these to join
" Secular power, though feigning still to act
"By spiritual; to themselves appropriating
"The Spirit of God, promised alike, and given
"To all believers; and, from that pretence, 520
"Spiritual laws by carnal power shall force
"On every conscience; laws which none shall find ⁵
"Left them enrolled, or what the Spirit within
"Shall on the heart engrave. What will they then,

What man can do against them not afraid,—See Ps. Ivi. 11.

² Poured first on his apostles,-Acts ii. 4; Mark xvi. 17.

⁸ Wolves shall succeed,—Acts xx. 29

⁴ Though not, but by the spirit, understood,-Compare 1 Cor. ii. 14.

Lance which none shall find, &c.,—neither written in the holy Scriptures, nor engraven on the heart according to the promise, Jerem. xxxl. 33.

"But force the Spirit of grace itself, and bind	525
" His consort Liberty! 1 what but unbuild	
"His living temples, built by faith to stand,	
"Their own faith, not another's! for on Earth	
"Who against faith and conscience can be heard	
"Infallible? yet many will presume:	530
"Whence heavy persecution shall arise	
"On all, who in the worship persevere	
"Of spirit and truth; the rest (far greater part)	
"Will deem in outward rites and specious forms	
"Religion satisfied; truth shall retire	535
"Bestruck with slanderous darts, and works of faith	1
"Rarely be found. So shall the world go on,	
"To good malignant, to bad men benign;	
"Under her own weight groaning;" till the day	
"Appear of respiration to the just,	540
"And vengeance to the wicked, at return	
" Of him so lately promised to thy aid,	
"The Woman's seed; obscurely then foretold,	
" Now amplier known thy Saviour and thy Lord;	
"Last, in the clouds," from Heaven to be revealed	545
"In glory of the Father, to dissolve	
"Satan, with his perverted world; then raise	
" From the conflagrant mass, purged and refined,	
"New Heavens, new Earth, ages of endless date,	
1 His consort Liberty?—2 Cor. iii. 17.	
2 His living temples.—Compare 1 Cor. iii. 16, 17; vi. 19; Ephes.	H. 21.

² His living temples,—Compare 1 Cor. iii. 16, 17; vi. 19; Ephes. ii. 21, 22; 1 Pet. ii. 5.

³ The worship . . . of spirit and truth,—alluding to John iv. 23, 24.

⁴ Truth shall retire bestruck with slanderous darts, &c.—See 2 Pet. ii. 2; Luke xviii. 8; 1 Tim. iv. 1; James ii. 17; Matt. xxiv. 12.

⁸ Under her own weight groaning.—Rom. viii. 22.

⁶ The day of respiration, — called "the times of refreshing." Acts iii. 19.

¹ Last, in the clouds, &c.-Matt. xxvi. 64; xvl. 27.

⁸ To dissolve Satan, with his perverted world.—In 2 Pet. iii. 11, 12, we are told that the earth and heavens that now are shall be dissolved; and Milton includes Satan with the doom of this world, of which he is called the god (2 Cor. iv. 4). His power and kingdom shall be dissolved, though not his being.

^{*} New Heavens, new Earth, -2 Pet. iii. 13. Milton delights in this idea,

" Founded in righteousness, and peace, and love; 55	0
"To bring forth fruits, joy, and eternal bliss!"	
He ended, and thus Adam last replied:	
" How soon hath thy prediction, seer blest,	
" Measured this transient world, the race of time,	
"Till time stand fixed! Beyond is all abyss- 55	i5
" Eternity, whose end no eye can reach.	
"Greatly instructed I shall hence depart;	
"Greatly in peace of thought; and have my fill	
"Of knowledge-what this vessel can contain;	
" Beyond which was my folly to aspire. 56	30
"Henceforth I learn, that to obey is best,1	
"And love with fear the only God; to walk	
"As in his presence; ever to observe	
"His providence; and on him sole depend,	
"Merciful over all his works, with good 56	5
"Still overcoming evil," and by small	
" Accomplishing great things—by things deemed weak	
"Subverting worldly strong," and worldly wise	
"By simply meek: that suffering for truth's sake	
"Is fortitude to highest victory; 4 57	0
"And, to the faithful, death the gate of life;	
" Taught this by his example, whom I now	
" Acknowledge my Redeemer ever blest."	
To whom thus also the Angel last replied:	
"This having learned, thou hast attained the sum 57	75
"Of wisdom: hope no higher, though all the stars	
"Thou knewst by name, and all the ethereal Powers,	
"All secrets of the deep, all Nature's works,	
* All secrets of the deep, all Nature's works,	_

and enlarges on it in various places in this poem: b. iii. l. 333-338; x. 638, 639; xl. 63, 66; xil. 464-466. The reader interested in these views would do well to read a sermon on the above text by Dr. T. Chalmera, Theological Works, vol. vii.

¹ Henceforth I learn, that to obey is best, &c.—Compare Eccles. xil. 18; 1 Sam. xv. 22. On him sole depend,—1 Pet. v. 7. Merciful over all his works,—Pa. cxlv. 9.

With good still overcoming evil, —Matt. v. 45; Luke vi. 35; Rom. xii. 21.
 By things deemed weak subverting worldly strong, &c.—1 Cor. i. 27.

⁻ By using deemed weak subverting worldly strong, &c.—1 Cor. 1. 27.
Suffering for truth's sake is fortitude to highest victory;—Compare Rom.
viii. 37, "more than conquerors."

BOOK XII.]	PARADISE LOST.	383
" Or works of G	od in heaven, air, earth, or sea,	
	ches of this world enjoyedst,	580
" And all the ru	lle, one empire: only add1	
	knowledge answerable; add faith,	
" Add virtue, pa	stience, temperance; add love,	
" By name to co	ome called charity, the soul	
" Of all the rest	: then wilt thou not be loth	585
"To leave this l	Paradise, but shalt possess	
"A paradise wit	thin thee, happier far!	
" Let us descend	now therefore from this top	
" Of speculation	; for the hour precise	
" Exacts our par	rting hence; and, see! the guards,	590
" By me encamp	ped on yonder hill, expect	
" Their motion;	at whose front a flaming sword,	
* In signal of re	move, waves fiercely round.	
"We may no lo	nger stay; go, waken Eve;	
	th gentle dreams have calmed	5 95
" Portending go	od, and all her spirits composed	
" To meek subm	nission: thou, at season fit,	
" Let her with t	hee partake what thou hast heard;	
" Chiefly, what	may concern her faith to know,	
" The great deli	verance by her seed to come	600
" (For by 'the V	Voman's seed') on all mankind;	
"That ye may li	ive, which will be many days,	
" Both in one fa	ith unanimous, though sad	
" (With cause!)	for evils past; yet much more chee	red
	on on the happy end."	605
He ended; as	nd they both descend the hill:	
	am to the bower, where Eve	
	n before; but found her waked;	
	vords not sad she him received:4	

1 Only add, &c.—Compare 2 Pet. i. 5-11, and 1 Cor. chap. xiii.

² Top of speculation,—the lofty eminence to which Michael had conducted Adam, that thence he might survey the inheritance of his descendants, b. xi.l. 477, &c. Speculation,—"observation by the eye," from the original meaning of the word in Latin.

Descended,—i.e. having descended.

And thus with words not sad she him received:—"The sleep that fell upon Eve, and the effects it had in quieting the disorders of her mind,

"Whence thou returnst, and whither wentst, I k	now;
" For God is also in sleep; and dreams advise,1	_
"Which he hath sent propitious, some great good	
" Presaging, since with sorrow and heart's distress	
"Wearied I fell asleep: but now lead on;	
"In me is no delay; with thee to go,	615
"Is to stay here; without thee here to stay,	
"Is to go hence unwilling: thou to me	
" Art all things under Heaven, all places thou,	
"Who for my wilful crime art banished hence.	
"This farther consolation yet secure	620
"I carry hence; though all by me is lost,	
" (Such favour I unworthy am vouchsafed)-	
"By me the promised seed shall all restore."	
So spake our mother Eve, and Adam heard	
Well pleased, but answered not: for now, too nigh	625
The Archangel stood; and from the other hill	
To their fixed station, all in bright array,	
The Cherubim descended; on the ground	
Gliding meteorous, ³ as evening mist	
Risen from a river o'er the marish glides,	630
And gathers ground fast at the labourer's heel	
Homeward returning. High in front advanced,	
The brandished sword of God before them blazed.	
Fierce as a comet; which with torrid heat,	
And vapour as the Libyan air adust, 5	635
produce the same kind of consolation in the reader, who cannot p	peruse

produce the same kind of consolation in the reader, who cannot peruse the last beautiful speech, which is ascribed to the Author of mankind, without a sweet pleasure and satisfaction. The following lines, which conclude the poem, rise in a most glorious blaze of poetical images and expressions."—A.

¹ God is also in sleep; and dreams advise,—God admonishes by dreams, as well as by visions; an elegant application of Numb. xii. 6.

² With thes to go is to stay here:—Eve has now come to the temper of mind enjoined by the angel, b. xi. 1. 290, to find her paradise in the society of her husband.

⁸ Gliding meteorous,—like a meteor, by a uniform motion, and not a succession of steps. The ancients attributed this kind of motion to the gods, and Milton gives it to the angels.

4 Marish,—the old form of "marsh."

⁸ As the Libyan air adust,—the scorched air of the desert of Libya, the Sahara, in Central Africa.

Began to parch that temperate clime: whereat
In either hand¹ the hastening Angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subjected² plain; then disappeared.

They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand;² the gate
With dreadful faces thronged, and fiery arms.
Some natural tears they dropt, but wiped them soon: 645
The world was all before them, where to choose
Their place of rest, and Providence their guide.
They, hand in hand,⁴ with wandering steps and slow,
Through Eden took their solitary way.

¹ In either hand,—alluding to the way in which the angel conducted Lot from Sodom. Gen. xix. 15-26.

² Subjected,—lying beneath.

Brand,—from the Italian branda, a sword: used by the old English posts. The ancients are said to have formed their swords of a wavy shape like a fiame of fire.

⁴ They, hand in hand, &c.—Critics have vainly cavilled at this ending of the poem, and sought to improve it by transposing or omitting these two lines. The conclusion is worthy of the author and his work. The feeling of sadness left on the reader's mind by the last words is not out of proportion to the loss which the poem commemorates; and is well fitted to teach the value of those revelations of mercy, pardon, and future bliss, with which Michael is made to cheer the minds of Adam and his frail partner, and prepare them to resign without a murmur the inheritance which their transgression had forfeited.



PARADISE REGAINED.

BOOK I.

THE ARGUMENT.

THE subject proposed. Invocation of the Holy Spirit. The poem opens with John baptizing at the river Jordan. Jesus, coming there, is baptized; and is attested by the descent of the Holy Ghost, and by a voice from Heaven, to be the Son of God. Satan, who is present, upon this immediately flies up into the regions of the air; where, summoning his infernal council, he acquaints them with his apprehensions that Jesus is that seed of the Woman, destined to destroy all their power; and points out to them the immediate necessity of bringing the matter to proof, and of attempting, by snares and fraud, to counteract and defeat the person from whom they have so much to dread: this office he offers himself to undertake; and, his offer being accepted, sets out on his enterprise. In the meantime, God, in the assembly of holy Angels, declares that he has given up his Son to be tempted by Satan; but foretells that the tempter shall be completely defeated by him: upon which the Angels sing a hymn of triumph. Jesus is led up by the Spirit into the wilderness, while he is meditating on the commencement of his great office of Saviour of mankind. Pursuing his meditations, he narrates, in a soliloguy, what divine and philanthropic impulses he had felt from his early youth, and how his mother, Mary, on perceiving these dispositions in him, had acquainted him with the circumstances of his birth, and informed him that he was no less a person than the Son of God: to which he adds what his own inquiries and reflections had supplied in confirmation of this great truth, and particularly dwells on the recent attestation of it at the river Jordan. Our Lord passes forty days, fasting in the wilderness; where the wild beasts become mild and harmless in his presence. Satan now appears under the form of an old peasant; and enters into discourse with our Lord, wondering what

could have brought him alone into so dangerous a place, and at the same time professing to recognize him for the person lately acknowledged by John at the river Jordan, to be the Son of God. Jesus briefly replies. Satan rejoins with a description of the difficulty of supporting life in the wilderness; and entreats Jesus, if he be really the Son of God, to manifest his divine power, by changing some of the stones into bread. Jesus reproves him, and at the same time tells him that he knows who he is. Satan instantly avows himself, and offers an artful apology for himself and his conduct. Our blessed Lord severely reprimands him, and refutes every part of his justification. Satan, with much semblance of humility, still endeavours to justify himself; and, professing his admiration of Jesus and his regard for virtue, requests to be permitted at a future time to hear more of his conversation; but is answered, that this must be as he shall find permission from above. Satan then disappears, and the book closes with a short description of night coming on in the desert.

I, who erewhile the happy garden sung,
By one man's disobedience lost, now sing
Recovered Paradise to all mankind,
By one man's firm obedience fully tried
Through all temptation, and the tempter foiled

In all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.

Thou Spirit, who ledst this glorious eremite

Into the desert, his victorious field,
Against the spiritual foe, and broughtst him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song, else mute;
And bear, through height or depth of Nature's bounds,
With prosperous wing full summed, to tell of deeds

Above heroic, though in secret done,

¹ By one man's disobedience lost, &c.-Compare Rom. v. 12, 18, 19.

² And Eden raised in the waste wilderness,—a beautiful allusion, and contrast to the curse which the fall of Adam brought on the primeval earth. Compare Isa. Il. 3.

³ Thou Spirit, who ledst this glorious eremite, —Compare Matt. iv. 1. Eremite, "hermit," dweller in the desert, used in Paradise Lost, b. iii. 1.474. Compare with this invocation the opening of Paradise Lost, and note on 1.6; and the invocation to Urania, at the beginning of b. vii., and note.

⁴ Full summed,—In falconry a hawk is said to be full summed when all his feathers are full grown, and fit for vigorous flight.

25

30

35

And unrecorded left through many an age; Worthy to have not remained so long unsung.

Now had the great proclaimer, with a voice More awful than the sound of trumpet, cried Repentance, and Heaven's kingdom nigh at hand To all baptized: to his great baptism flocked With awe the regions round, and with them came From Nazareth the son of Joseph deemed To the flood Jordan; came, as then obscure, Unmarked, unknown; but him the Baptist soon Descried, divinely warned, and witness bore As to his worthier, and would have resigned To him his heavenly office; nor was long His witness unconfirmed: on him baptized Heaven opened, and in likeness of a dove The Spirit descended, while the Father's voice From Heaven pronounced him his beloved Son. That heard the Adversary,3 who, roving still About the world, at that assembly famed

About the world, at that assembly famed Would not be last; and, with the voice divine Nigh thunder-struck, the exalted man to whom Such high attest was given, awhile surveyed With wonder; then, with envy fraught and rage, Flies to his place, nor rests, but in mid air To council summons all his mighty peers, Within thick clouds and dark tenfold involved.

¹ Proclaimer,—"preacher, herald" of Christ—John the Baptist. Voice more awful than the sound of trumpet,—See Isa, lviil. 1; Heb. xii. 18, 19; Rev. i. 10; iv. 1; and for the next fourteen lines, see Matt. chap. iii.

² Divinely,—by inspiration, or revelation from God.

² The Adversary,—as the name Satan imports, as referred to in Paradise Los, b 1.1.81. Roving still about the world, &c.—Compare Job 1. 6, 7; 1 Pet. v 8.

⁴ Awhile surveyed with wonder;...then files to his place, &c.—When Satan first saw Eve, he prepared to enter at once on his temptation, Paradise Lost, b. ix. 1 479, &c.; but on sight of the promised seed who was to bruise his head, he is very properly made to betake himself to the council of his peers. Dark,—darkness. Gloomy consistory,—named after the meeting of the Pope and Cardinals. Compare Par. Lost, b. i. 1 795, where he calls the same council "secret conclave;" and b. x. 1 457, where he calls it "their dark divan." after the name of the Turkish council.

A gloomy consistory; and them amidst,
With looks aghast and sad, he thus bespake:
"O ancient Powers of Air, and this wide world!
" (For much more willingly I mention Air, 45
"This our old conquest, than remember Hell,
"Our hated habitation), well ye know,
" How many ages, as the years of men,
"This universe we have possessed, and ruled,
"In manner at our will, the affairs of Earth," 50
"Since Adam and his facile consort Eve
"Lost Paradise, deceived by me; though since
"With dread attending when that fatal wound
"Shall be inflicted by the seed of Eve
"Upon my head. Long the decrees of Heaven 55
"Delay, for longest time to him is short;
"And now, too soon for us, the circling hours
"This dreaded time have compassed, wherein we
" Must bide the stroke of that long-threatened wound;
"At least, if so we can, and, by 'the head 60
"Broken,' be not intended all our power
"To be infringed, our freedom and our being,
"In this fair empire won of Earth and Air:
" For this ill news I bring; the Woman's Seed,
"Destined to this, is late of woman born: 65
"His birth to our just fear gave no small cause;
"But his growth now to youth's full flower, displaying
"All virtue, grace, and wisdom, to achieve
"Things highest, greatest, multiplies my fear.
"Before him a great prophet, to proclaim 70
"Tite and in out health are all
" His coming, is sent harbinger, who all

² And ruled, in manner at our will, the affairs of Earth.—Compare 2 Tim. ii. 26.

¹ O ancient Powers of Air, and this wids world!—Satan is called the "God of this world," "the prince of the power of the air," Eph. ii. 2; and evil spirits, the "rulers of the darkness of this world," Eph. vi. 12.

^{*} Facile,—"easily persuaded." Attending,—" waiting, expecting;" in the French sense,

⁴ For longest time to him is short.—See 2 Pet. iii. 8. Late,—lately.

BOOK I.]	PARADISE REGAINED.	391
" Pretends to	wash off sin, and fit them, so	
" Purified, to	receive him pure,1 or rather,	
" To do him	honour as their King: all come;	75
" And he him	nself among them was baptized;	
" Not thence	to be more pure, but to receive	
" The testime	ony of Heaven, that who he is	
" Thencefort	h the nations may not doubt. I saw	
" The prophe	et do him reverence; on him, rising	80
" Out of the	water, Heaven above the clouds	
" Unfold her	crystal doors; thence on his head	
" A perfect d	love descend (whate'er it meant),	
" And out of	Heaven the sovran voice I heard,—	
" 'This is my	Son beloved; in him am pleased.'	85
" His mother	r then is mortal, but his Sire	
" He who ob	tains ³ the monarchy of Heaven:	
" And what	will he not do to advance his Son!	
" His first-be	got we know, and sore have felt,	
"When his f	ierce thunder drove us to the deep.	90
" Who this is	s we must learn; for man he seems	
" In all his li	ineaments; though in his face	

"The glimpses of his Father's glory shine.4" Ye see our danger on the utmost edge "Of hazard,5" which admits no long debate,

"But must with something sudden be opposed-

Compare also Paradise Lost, b. i. l. 276; and b. vl. l. 108.

[&]quot;Not force, but well-couched fraud, well-woven snares—

1 Purified, to receive him pure,—Satan's divinity will not stand the test,

but the expressions here used may be borrowed from 1 John iii. 3.

3 Obtains,—in the Latin sense, "maintains, holds, preserves, governs."

⁸ His first-begot we know, and sore have felt, &c.—See Paradise Lost, b. vi. 1, 834-868. Satan is represented ignorant of Jesus being the first-begotten Son of God with whom he had his first encounter. See also 1, 514-517 of this book. He is supposed not as yet aware of the union of the divine and human natures in Christ.

⁴ The glimpses of his Father's glory shine.—See John i. 14; 2 Cor. iv. 4; Heb. i. 4.

⁵ On the utmost edge of hazard,—a picturesque expression used in Shakspeare, All's Well that Ends Well, Act iii. Scene δ :—

[&]quot;We'll strive to bear it for your worthy mke, To the extreme edge of hazard."

^{*} Well-couched,—like a tiger lying close and quiet, ready to dart on its prey

"Ere in the head of nations he appear, "Their king, their leader, and supreme on Earth. "I, when no other durst, sole undertook." "The dismal expedition, to find out "And ruin Adam; and the exploit performed	100
"Successfully: a calmer voyage now "Will waft me; and the way found prosperous once	
"Induces best to hope of like success."	105
He ended, and his words impression left	
Of much amazement to the infernal crew,	
Distracted and surprised with deep dismay	
At these sad tidings; but no time was then	
For long indulgence to their fears or grief:	110
Unanimous they all commit the care	
And management of this main enterprise	
To him, their great dictator, whose attempt,	
At first, against mankind so well had thrived	
In Adam's overthrow, and led their march	115
From Hell's deep-vaulted den4 to dwell in light,	
Regents, and Potentates, and Kings, yea, Gods,	
Of many a pleasant realm and province wide.	
So to the coast of Jordan he directs	
His easy steps, girded with snaky wiles. ⁵	120
Where he might likeliest find this new-declared,	
This Man of Men, attested Son of God,	
Temptation and all guile on him to try;	
So to subvert whom he suspected raised	

¹ Their king, their leader, &c.—See Isa. lv. 4.

² I, when no other durst, sole undertook, &c.—See Par. Lost, b. ii. 1. 420; 465.

³ Dictator,—originally an extraordinary magistrate called into office, under the commonwealth of Rome, in times of emergency, and invested for the time with absolute power.

⁴ Hell's deep-vaulted den.—Compare Paradise Lost, b. i. l. 297, 845; b. ii. l. 685.

Sirrded with snaky wiles.—An appropriate description of the father of lies, and well contrasting with the description of our Saviour, Isa. xi. 5. The Almighty, too, is said to be "girded with power," Pa. lxv. 6, and "with strength," Pa. xcili. 1. But Satan's great success was due to his wiles. Compare Eph. vi. 11; and Paradise Regained, b. iii. 1.5.

[•] Man of Men,—perfect man; and the representative of men in his mediatorial work.

		393
	gn on Earth, so long enjoyed: unweeting he fulfilled	125
	counsel, preordained and fixed,	
	ligh; who, in full frequence bright	
	ns to Gabriel smiling spake:	
	this day by proof thou shalt behold,	130
	l Angels conversant on Earth	
	r men's affairs, how I begin	
	at solemn message, late	
	sent thee 8 to the Virgin pure	
	hat she should bear a son,	135
	own, and called the Son of God;	
"Then toldst	her, doubting how these things could	be
	gin, that on her should come	
	host, and the power of the Highest	
" O'ershadow	her. This Man, born and now upgrown	n, 140
" To show hin	n worthy of his birth divine	
" And high pr	ediction, henceforth I expose	
	et him tempt, and now assay	
" His utmost	subtlety, because he boasts 4	
	of his great cunning to the throng	145
	asy: 5 he might have learnt	
" Less overwe	ening, since he failed in Job,	
" Whose cons	tant perseverance overcame	
" Whate'er hi	s cruel malice could invent.	
" He now sha	ll know I can produce a Man,	150
" Of female se	eed, far abler to resist	
	itations, and at length	
" All his vast	force, and drive him back to Hell,	
	conquest, what the first man lost,	
"By fallacy s	urprised. But first I mean	155

¹ In full frequence,—a full assemblage, as in Latin, "frequens senatus," a full house. Compare Paradise Lost, b. 1. 1. 797.

² Smiling,—no casual epithet here, but to contrast with the looks aghast and sad, with which Satan addressed his council, line 43.

<sup>On which I sent thee, &c.—Luke i. 26–38.
Because he boasts, &c.—See line 100.</sup>

⁸ Throng of his apostasy:—for spostates; as in Paradise Lost, b. xii. !.
131, "a numerous servitude," for "retinue of slavea."

"To exercise him in the wilderness:	
"There he shall first lay down the rudiments	
" Of his great warfare, ere I send him forth	
" To conquer Sin and Death, the two grand foes,	
"By humiliation and strong sufferance:	160
"His weakness shall o'ercome Satanic strength,	
" And all the world, and mass of sinful flesh;	
"That all the Angels and ethereal Powers—	
"They now, and men hereafter-may discern,	
" From what consummate virtue I have chose	165
"This perfect Man, by merit called my Son,"	
"To earn salvation for the sons of men."	
So spake the Eternal Father, and all Heaven	
Admiring stood a space; then into hymns	
Burst forth, and in celestial measures moved,	170
Circling the throne and singing, while the hand	
Sung with the voice, and this the argument:	
"Victory and triumph to the Son of God,	
" Now entering his great duel,4 not of arms,	
"But to vanquish by wisdom hellish wiles!	175
"The Father knows the Son; therefore secure	
"Ventures his filial virtue, though untried,	
"Against whate'er may tempt, whate'er seduce,	
" Allure, or terrify, or undermine.	
"Be frustrate, all ye stratagems of Hell;	180
"And, devilish machinations, come to naught!"	
1 O'ercomeall the world.—John xvi. 33.	

² This perfect Man, by merit called my Son.-With great art Milton represents the angels as seemingly invited here to behold the triumphs of the man Christ Jesus over the enemy of mankind; that the result of the great conflict may the more surprise them with the glorious discovery of the God enshrined in fleshly tabernacle, and human form, b. iv. 1. 598.

While the hand sung with the voice, -i. e. accompanying the voice with instrumental music. See b. iv. L 254; and Arcades, l. 77; and Hymn on the Nativity, stanza ix.

⁴ Now entering his great duel.—See allusions to the "duel, or trial by combat," before lines 5, 6; 9-11; 130. The duel, or trial by combat, was resorted to in proof of the justice of a cause; and the victor was understood to have proved the truth of the cause he espoused.-D.

⁵ Therefore secure ventures his filial virtue,—this speech represents the angels as not yet aware of this Son of God being the eternal word who created all things. See note on 1, 166.

So they in Heaven their odes and vigils 1 tuned:	
Meanwhile the Son of God, who yet some days	
Lodged in Bethabara, where John baptized	
Musing, and much revolving in his breast,	185
How best the mighty work he might begin	
Of Saviour to mankind, and which way first	
Publish his godlike office now mature,	
One day forth walked alone, the Spirit leading,	
And his deep thoughts, the better to converse	190
With solitude; till, far from track of men,	
Thought following thought, and step by step led on,	
He entered now the bordering desert wild;	
And, with dark shades and rocks environed round,	
His holy meditations thus pursued:	195
"O, what a multitude of thoughts at once	
" Awakened in me swarm, while I consider	
"What from within I feel myself, and hear	
"What from without comes often to my ears,	
" Ill sorting with my present state compared!	2 00
"When I was yet a child, no childish play	
"To me was pleasing; all my mind was set	
"Serious to learn and know, and thence to do,	
"What might be public good: myself I thought	
"Born to that end—born to promote all truth,4	205
"All righteous things; therefore, above my years,	
"The law of God I read, and found it sweet,	
" Made it my whole delight; and in it grew	
"To such perfection, that, ere yet my age	
"Had measured twice six years, at our great feast	210
" I went into the temple, there to hear	

¹ Vigils,—the songs of praise they sung while keeping their watches.

² Bethabara,—John 1, 28.

⁸ All my mind was set serious to learn and know,-i.e. to learn and know what was serious, "serious things;" according to the Latin idiom, the adjective used without a substantive.

⁴ Born to promote all truth,—John xviii. 37.
⁵ The law of God I read, and found it sweet,—Compare Pa. 1. 2; Pa. exix. 103.

⁶ I went into the temple, -Luke ii. 46, 47

The teachers of our law, and to propose	
What might improve my knowledge or their own;	
And was admired by all. Yet this not all	
To which my spirit aspired; victorious deeds 2.	15
Flamed in my heart—heroic acts—one while	
To rescue Israel from the Roman yoke;	
Then to subdue and quell, o'er all the Earth,	
Brute violence and proud tyrannic power,	
	20
Yet held it more humane, more heavenly, first	
By winning words to conquer willing hearts,	
And make persuasion do the work of fear;	
At least to try, and teach the erring soul,	
•,	25
Misled; the stubborn only to subdue.1	
"These growing thoughts my mother soon perceiving	12.
By words at times cast forth, inly rejoiced,	٠,
'And said to me apart : ' High are thy thoughts,	
	30
To what height sacred virtue and true worth	
"Can raise them, though above example high:	
By matchless deeds express thy matchless Sire.	
For know, thou art no Son of mortal man,	
	35
"Thy Father is the Eternal King who rules	
"All Heaven and Earth, angels and sons of men:	

¹ The peculiar softness and harmony of these lines, suited to the gentle spirit they breathe, has been remarked with praise. The alliteration of w's in 1. 222, has a beautiful effect. To conquer willing hearts,—Compare Pa.cx. 2, 3, where we are told that by the rod of his strength sent out of Zion (his winning words), the Messiah is to rule in the midst of his enemies; and his people are to be willing in the day of his power.

² These growing thoughts, &c.—The only ground in Scripture on which Milton could found these meditations ascribed to the youthful Jesus, is the statement that he increased in wisdom, Luke ii. 52. But the words put into his mouth by the Evangelist at v. 49 of the same chapter, coupled with the remark that follows, that "they understood not the saying which he spate to them," show that Jesus at twelve years of age needed not instruction from his mother as to his descent and his mission.

³ Though men esteem thee low of parentage, &c.—Compare Matt. xiii. 55-57; Luke 1. 82, 33; Isa. ix. 7

" A messenger from God foretold thy birth	
"Conceived in me a virgin; he foretold	
"Thou shouldst be great, and sit on David's throne,	240
" And of thy kingdom there should be no end.	
"At thy nativity, a glorious quire	
" Of Angels, in the fields of Bethlehem, sung	
"To shepherds, watching at their folds by night,	
" And told them the Messiah now was born-	245
"Where they might see him-and to thee they came	١,
" Directed to the manger where thou layst,	•
" For in the inn was left no better room:	
" A star, not seen before, in Heaven appearing,	
"Guided the wise men thither from the East,	250
"To honour thee with incense, myrrh, and gold;	
" By whose bright course led on they found the place	,
" Affirming it thy star, new-graven in Heaven,	•
"By which they knew thee King of Israel born.	
"Just Simeon and prophetic Anna, warned	255
"By vision, found thee in the temple, and spake,	
"Before the altar and the vested priest,"	
" Like things of thee to all that present stood."	
"This having heard, straight I again revolved	
"The law and prophets, searching what was writ	260
"Concerning the Messiah, to our scribes	
"Known partly, and soon found, of whom they spake	9
"I am; this chiefly, that my way must lie	
"Through many a hard assay, e'en to the death,	
" Ere I the promised kingdom can attain,	265
"Or work redemption for mankind, whose sins-	
"Full weight-must be transferred upon my head."	
"Yet, neither thus disheartened nor dismayed,	

"The time prefixed I waited; when behold

¹ A star, not seen before,—See Paradise Lost, b. xii. l. 860, and note.

² Simeon and Anna,—Luke ii. 25, 86.

³ The vested priest,—as the priests were enjoined to wear peculiar garments, and made according to express direction, see Exod. xxviii. 43.

My way must lie through many a hard assay, &c.—Compare Luke xxiv. 25, 26. Assay,—trial, proof.
 Compare Isa. Ilii. 6.

"The Baptist (of whose birth I oft had heard, "Not knew by sight), now come, who was to come "Before Messiah, and his way prepare! "I, as all others, to his baptism came,	270
"Which I believed was from above; but he	
"Straight knew me, and with loudest voice proclaime	d 275
"Me him—for it was shown him so from Heaven—	
"Me him, whose harbinger he was; and first	
"Refused on me his baptism to confer,	
"As much his greater, and was hardly won:	
"But, as I rose out of the laving stream,	2 80
"Heaven opened her eternal doors, from whence	
"The Spirit descended on me like a dove;	
"And last, the sum of all, my Father's voice,	
"Audibly heard from Heaven, pronounced me his—	
"Me his beloved Son, in whom alone	2 85
"He was well pleased; by which I knew the time	
"Now full, that I no more should live obscure,	
" But openly begin, as best becomes, "The authority which I derived from Heaven.	
•	290
"And now by some strong motion I am led Into this wilderness, to what intent	250
"I learn not yet—perhaps I need not know;	
"For what concerns my knowledge God reveals."	
So spake our Morning Star, then in his rise;	
And, looking round, on every side beheld	295
A pathless desert—dusk with horrid shades:	
The way he came not having marked, return	
Was difficult, by human steps untrod;	
And he still on was led, but with such thoughts	
Accompanied, of things past and to come,	300
Lodged in his breast, as well might recommend	
Such solitude before choicest society.	
• • • • • • • • • • • • • • • • • • •	

Not knew by sight,—John says, "I knew kim not," John i. 31, 33. Though related to each other, this strangeness was wisely ordered by Providence, that the testimony of John might not be vitiated by any suspicion of compact between them.

3 Our Morning Star,—2 Pet. i. 19; Rev. xxii. 16.

Full forty days he passed, whether on hill
Sometimes, anon in shady vale, each night
Under the covert of some ancient oak,
Or cedar, to defend him from the dew,
Or harboured in one cave, is not revealed;
Nor tasted human food, nor hunger felt,
Till those days ended; hungered then at last
Among wild beasts: they at his sight grew mild,¹
Nor sleeping him, nor waking, harmed; his walk
The fiery serpent fled, and noxious worm;²
The lion and fierce tiger glared aloof.

But now an aged man, in rural weeds,³
Following, as seemed, the quest of some stray ewe, 315
Or withered sticks to gather, which might serve
Against a winter's day, when winds blow keen,
To warm him, wet returned from field, at eve,
He saw approach, who first with curious eye
Perused⁴ him, then with words thus uttered spake: 320

- "Sir, what ill chance hath brought thee to this place
- "So far from path or road of men, who pass
- "In troop or caravan? for single none
- " Durst ever, who returned, and dropt not here
- " His carcass, pined with hunger and with drouth. 325
- "I ask the rather, and the more admire,
- " For that to me thou seemst the man, whom late
- " Our new baptizing Prophet, at the ford
- " Of Jordan, honoured so, and called thee Son
- "Of God: I saw and heard, for we sometimes
- " Who dwell this wild, constrained by want, come forth

¹ Among wild beasts: they at his sight grew mild.—The circumstance that in the desert Jesus "was with the wild beasts," mentioned only by Mark i. 13, is well improved by our poet to hint how the ancient prophecies began to be fulfilled in the return of innocence to beasts of savage nature. Isa. xl. 6-9; lxv. 25; Ezekiel xxxiv. 25.

² Worm,—a general word for serpent, and originally from the same root, meaning a "creeping thing." It is still used in "blind-worm," and "slow-worm," terms for a kind of viper; and the enormous sea-serpent (real or fabulous) is called by the Norwegians the "sea-worm."

⁸ Weeds,—Anglo-Saxon wæd, "clothing."

⁴ Perused,-observed keenly and thoroughly.

350

355

- "To town or village nigh (nighest is far),
- "Where aught we hear, and curious are to hear
- "What happens new; fame also finds us out."
 To whom the Son of God:

"Who brought me hither 335

- "Will bring me hence; no other guide I seek."
 - "By miracle he may," replied the swain;
- "What other way I see not; for we here
- "Live on tough roots and stubs,1 to thirst inured
- " More than the camel, and to drink go far,—
- "Men to much misery and hardship born:
- "But, if thou be the Son of God, command
- "That out of these hard stones be made thee bread:
- "So shalt thou save thyself, and us relieve
- "With food, whereof we wretched seldom taste." 345
 He ended, and the Son of God replied:
- "Thinkst thou such force in bread! Is it not written.
- " (For I discern thee other than thou seemst.)
- " 'Man lives not by bread only, but each word
- " Proceeding from the mouth of God,' who fed
- "Our fathers here with manna? in the mount
- " Moses was forty days, nor eat, nor drank;
- moses was forty days, nor eat, nor drank
- " And forty days Elijah, without food,
- "Wandered this barren waste; the same I now:
- "Why dost thou then suggest to me distrust,
- "Knowing who I am, as I know who thou art!"
 Whom answered thus the Arch-fiend, now undisguised:
- "'Tis true, I am that Spirit unfortunate,
- "Who, leagued with millions more in rash revolt.

¹ Stubs,—stumps of trees cut down; or remnants of plants decayed. Stub-apple,—a wild apple. To thirst insured more than the camel,—the camel, called by the Arabs the ship of the desert, is qualified by nature for long journeys across arid wastes, by being able to subsist on very scanty food, and long without water, even to the extent of eight or ten days.

^{2 &#}x27;Tis true, I am that Spirit suportunate,—the effect of Satan's instantaneous avoval of himself is much admired. The submissive tone of the rest of his speech contrasts finely with his scornful and indignant answers to Ithuriel and Zephon, and to Gabriel, after a somewhat similar discovery of himself on the touch of Ithuriel's spear, in Paradise Lost, b. iv. 1 827.

"Kept not my happy station, but was driven "With them from bliss to the bottomless deep; "Yet to that hideous place not so confined "By rigour unconniving, but that oft, "Leaving my dolorous prison, I enjoy	360
" Large liberty to round this globe of Earth,	365
" Or range in the Air; nor from the Heaven of Heaven	vens
" Hath he excluded my resort sometimes.	
" I came among the sons of God,1 when he	
"Gave up into my hands Uzzéan Job,	
"To prove him and illustrate his high worth;	370
" And, when to all his Angels he proposed	
"To draw the proud king Ahab into fraud,"	
"That he might fall in Ramoth, they demurring,	
" I undertook that office, and the tongues	
" Of all his flattering prophets glibbed " with lies	375
"To his destruction, as I had in charge.	
" For what he bids I do: though I have lost	
"Much lustre 4 of my native brightness—lost	
"To be beloved of God; I have not lost	
"To love, at least contemplate and admire,	380
"What I see excellent in good, or fair,	
"Or virtuous; I should so have lost all sense:	
"What can be then less in me than desire	
"To see thee and approach thee, whom I know	
" Declared the Son of God,—to hear attent	385
"Thy wisdom, and behold thy godlike deeds!	
" Men generally think me much a foe	

¹ I came among the sons of God, &c.—See Joh i. 6; ii. 1; 1 Kings xxii. 19, and following verses.

² Frond,—"mischief" in the Latin sense of the word, as at Paradise Lost, b. iz. 1. 643.

³ Glibbes,—"made them smooth;" polished them for flattery, to prophesy smooth things.

⁴ Though I have lost much lustre, &c.—Compare Paradise Lost, b. i. 1. 97, 591; and b. iv. 1. 835.

⁵ I have not lost to love...what I see excellent,—Compare Paradise Lost, b. ii. l. 482; and b. iv. l. 362-364, and 482.

[•] Attent,—a more expressive word than "attentive;" "in the every act of attention, with eager curiosity."

395

400

405

- "To all mankind: why should I! they to me
- "Never did wrong or violence; by them
- "I lost not what I lost; rather by them

- " I gained what I have gained, and with them dwell
- "Copartner in these regions of the world,
- " If not disposer; lend them oft my aid;
- " Oft my advice by presages and signs,
- "And answers, oracles, portents, and dreams,
- "Whereby they may direct their future life.
- " Envy they say 1 excites me, thus to gain
- " Companions of my misery and woe.
- "At first it may be; but, long since with woe
- Mearer acquainted, now I feel by proof,
- "That fellowship in pain divides not smart,
- "Nor lightens aught each man's peculiar load.
- "Small consolation then, were man adjoined:
- "This wounds me most: (what can it less?) that man-
- " Man fallen shall be restored,-I never more."

To whom our Saviour sternly thus replied:

- " Deservedly thou grievest, composed of lies
- " From the beginning, and in lies wilt end:
- "Who boastst release from Hell, and leave to come
- "Into the Heaven of Heavens:-thou comest indeed 410
- " (As a poor, miserable, captive thrall

¹ They say,—alluding to what Raphael had said to Adam concerning Satan, Paradise Lost, b. vl. 1. 900.

² Each man's, - Jortin would read one's instead of man's; since the latter word is not appropriate in the mouth of Satan relating his own experience. But Satan may speak of his observation of men, and from what he knew of their feelings under sufferings, he judged that their association with him could not alleviate his pain. The repetition of the word "man" in these lines is emphatic, as Satan dwells with deep mortification on the thought that such a creature as man was to be restored, and not angels.

³ This wounds me most, &c.—The art of the tempter in concluding with these lines is finely imagined by the poet to lead the Saviour to give some information as to the manner of man's restoration, that he might if possible counterplot and prevent it. With equal judgment, no notice of this subject is introduced into the reply. For the poet's ideas of the difference between the fall of man and that of the angels, with their respective consequences, see Paradise Lost, b. iii. l. 129-132.

BOOK I.]	PARADISE REGAINED.	403
" Comes to the	place where he before had sat	
" Among the p	rime in splendour), now deposed,	
" Ejected, empt	tied, gazed, unpitied, shunned,-	
" A spectacle o	f ruin, or of scorn,	415
	st of Heaven: the happy place	
	ee no happiness, 1 no joy;—	
	es thy torment, representing	
" Lost bliss, to	thee no more communicable;	
•	e in Hell than when in Heaven.	420
" But thou art	serviceable to Heaven's King!	
	pute to obedience what thy fear	
	easure to do ill excites!	
	malice moved thee to misdeem	
•	Job, then cruelly to afflict him	425
	ctions - but his patience won.	
	vice was thy chosen task,	
	n four hundred mouths;	
	hy sustenance, thy food.	
	endst to truth! All oracles	430
	iven, and what confessed more true	
	ations! that hath been thy craft,-	
	mewhat true to vent more lies.	
	e been thy answers!—what but dark,	
	and with double sense deluding,	435
	vho asked have seldom understood.	

¹ Imparts to thee no happiness,—Compare Paradise Lost, b. iz. 1. 467.
2 In four hundred mouths,—of the unfaithful prophets gathered to-

" And not well understood as good not known?

gether by the king of Israel, 1 Kings xxii. 6.

a Mobiguous, and with double sense deluding, &c.—A famous instance of ambiguity may be referred to: Crossus, king of Lydia, designing an expedition against Persia, sent to consult the Delphic Oracle as to his success, when he received for answer, that if he prosecuted a war with Persia, "he should overthrow a mighty empire." Understanding this answer in a way favourable to himself, he proceeded with his undertaking and was conquered by Cyrus. On sending to remonstrate with the oracle, he was coolly told that he should have inquired again whether the oracle meant his own or the Persian empire in its response. Another answer of the same oracle also encouraged his confidence, but being not less ambiguous, it was avowed by the Delphic authorities, after the event, to be meant in the unfavourable sense. The reader who is curious on this subject will find

•	
"Who ever by consulting at thy shrine	
"Returned the wiser, or the more instruct,1	
"To fly or follow what concerned him most,	440
" And run not sooner to his fatal snare!	
" For God hath justly given the nations up	
"To thy delusions;—justly, since they fell	
"Idolatrous: but, when his purpose is	
" Among them to declare his providence	445
"To thee not known, whence hast thou then thy tra	ath,
"But from him, or his Angels president	-
"In every province? who, themselves disdaining	
"To approach thy temples, give thee in command	
"What, to the smallest tittle, thou shalt say	450
"To thy adorers: thou, with trembling fear,	
"Or like a fawning parasite, obeyst,	
"Then to thyself ascribest the truth foretold	
"But this thy glory shall be soon retrenched;	
"No more shalt thou by oracling abuse	455
"The Gentiles; henceforth oracles are ceased,	
"And thou no more with pomp or sacrifice	
"Shalt be inquired at Delphos, or elsewhere;—	
"At least, in vain, for they shall find thee mute.	

many instances of ambiguous oracles by consulting the index to Beloe's Translation of Herodotus.

"God hath now sent his Living Oracle 4

¹ Instruct, -instructed.

² His Angels president in every province?—Warburton suggests that Milton takes this idea from the Septuagint version of Deut. xxxil. 8, in which the latter clause of the verse runs thus, "He set the bounds of the people according to the number of the angels of God."

^{*} Delphos,—the oracle of Apollo at Delphi, in the Grecian state of Phocia, was the most famous in the world. Though the nominative case of Greek and Latin names adopted into English is generally used without change even after a preposition, yet it was long the usage to write "Delphos" and "Argo," the accusatives, for "Delphi" and "Argi, "the nominatives. It is curious that through a similar mistake in the old editions of the Bible in Henry the Eighth's time, "Asson" and "Mileton," accusatives, were read for "Assos" and "Mileton." See Bentley on Phalaris, referred to by Beloe in note on Herodotus, Cilo, chap. xiv.

⁴ His Living Oracle,—it was prophesied of Christ—Isa. xi. 10—"To him shall the Gentiles seek," inquiring direction, as from an oracle; and of him it is sald in John i. 4, "In him was life, and the life was the light of

BUUL I.J	I ARADISS REVAINED.	200
" Into the wor	rld, to teach his final will;	
" And sends h	is Spirit1 of truth henceforth to dwe	ell
	arts,—an inward oracle,	
" To all truth	requisite for men to know."	
So spake o	ur Saviour; but the subtle Fiend,	465
Though inly s	tung with anger and disdain,	
Dissembled, a	nd this answer smooth returned:	
"Sharply thou	u hast insisted ² on rebuke,	
" And urged r	me hard with doings, which not will,	
" But misery l	hath wrested from me. Where	470
" Easily canst	thou find one miserable,	
" And not enf	forced ofttimes to part from truth,	
" If it may sta	and him more in stead to lie,	
" Say and uns	ay, feign, flatter, or abjure!	
" But thou are	t placed above me, thou art Lord;	475
" From thee I	can, and must, submiss, endure	
" Check or re	proof, and glad to escape so quit.	
" Hard are the	e ways of Truth, and rough to walk,	
"Smooth on t	the tongue discoursed, a pleasing to t	he ear,
" And tuneab	le as sylvan pipe or song.	480
"What wonde	er then if I delight to hear	
" Her dictates	s from thy mouth? Most men admir	re e
" Virtue, who	follow not her lore: permit me	
" To hear the	e when I come, (since no man comes	s) ,
" And talk at	least, though I despair to attain.	485
	who is holy, wise, and pure,	
" Suffers the l	hypocrite, or atheous priest ⁴	
" To tread his	sacred courts, and minister	
" About his al	ltar, handling holy things,	

men." The tempter is made to suspect and to make a feigned acknowledgment that Christ might be himself the *Living Oracle*, 1. 475-477.

" Praying or vowing; and vouchsafed his voice

¹ His Spirit...an inward oracle.—Compare John xiv. 17, 26.

² Insisted,—"dwelt" on rebuke. The smoothness and hypocrisy of this speech are admirably in character.

^{*} Smooth on the tongue discoursed, &c .- Compare Comus, 1. 476-480.

⁴ Atheous priest,—how many practical atheists were there among the Jews, who made the law of God vold by their traditions; and how many such may there be, even in all religions, who practically disbelieve even what they teach to others.

500

- "To Balaam reprobate,—1 a prophet yet
- "Inspired: disdain not such access to me."

To whom our Saviour, with unaltered brow:

- "Thy coming hither-though I know thy scope-
- " I bid not, or forbid; do as thou findst

" Permission from above: thou canst not more."

He added not; and Satan, bowing low
His gray dissimulation, disappeared,
Into thin air diffused: for now began
Night with her sullen wing, to double-shade
The desert; fowls in their clay nests were couched;
And now wild beasts came forth the woods to roam.

1 To Balaam reprobate,—the reader who wishes to appreciate Milton's judicious use of the history of Balaam, is referred by Dunster to Bishop Butler's Sermon on the character of Balaam; and Shuckford's Connexion

The images here are taken from the place where the scene is laid. It is not a description of night at large, but night in a desert.—N.

of Sacred and Profane History.

2 To double-shade the desert:—Compare Comus, 1, 235.

[&]quot; In double night of darkness and of shades."

BOOK IL

THE ARGUMENT.

THE disciples of Jesus, uneasy at his long absence, reason amongst them. selves concerning it. Mary also gives vent to her maternal anxiety; in the expression of which she recapitulates many circumstances respecting the birth and early life of her Son. Satan again meets his infernal council, reports the bad success of his first temptation of our blessed Lord, calls upon them for counsel and assistance. Belial proposes the tempting of Jesus with women. Satan rebukes Belial for his dissoluteness, charging on him all the profligacy of that kind ascribed by the poets to the heathen gods, and rejects his proposal as in no respect likely to succeed. Satan then suggests other modes of temptation, particularly proposing to avail himself of our Lord's hungering; and, taking a band of chosen spirits with him, returns to resume his enterprise. Jesus hungers in the desert: night comes on; the manner in which our Saviour passes the night is described. Morning advances: Satan again appears to Jesus; and, after expressing wonder that he should be so entirely neglected in the wilderness, where others had been miraculously fed, tempts him with a sumptuous banquet of the most luxurious kind: this he rejects, and the banquet vanishes. Satan, finding our Lord not to be assailed on the ground of appetite, tempts him again by offering him riches, as the means of acquiring power: this Jesus also rejects, producing many instances of great actions performed by persons under virtuous poverty, and specifying the danger of riches, and the cares and pains inseparable from power and greatness.

MEANWHILE the new-baptized, who yet remained
At Jordan with the Baptist, and had seen
Him (whom they had so late expressly called
Jesus), Messiah, Son of God declared,
And on that high authority had believed,
5
And with him talked, and with him lodged; I mean
Andrew and Simon, famous after known,
With others though in Holy Writ not named;

¹ The new-baptized,—referring to Andrew and Simon, 1. 7. See John i. 19-42, for the facts on which the opening of this poem is grounded.

Now missing him, their joy so lately found,— So lately found, and so abruptly gone,— Began to doubt, and doubted many days,	10
And, as the days increased, increased their doubt.	
Sometimes they thought he might be only shown,	
And for a time caught up to God—as once	
Moses was in the mount and missing long;	15
And the great Thisbite, who on fiery wheels	
Rode up to Heaven—yet once again to come.	
Therefore, as those young prophets then with care	
Sought lost Elijah; so in each place these,	
Nigh to Bethabara; in Jericho ⁸	20
The city of palms, Ænon, and Salem old,	
Machærus, and each town or city walled	
On this side the broad lake Genezaret,	
Or in Persea; but returned in vain.	
Then on the bank of Jordan, by a creek,	25
Where winds with reeds and osiers whispering play,	
Plain fishermen, (no greater men them call)	
Close in a cottage low together got,	
Their unexpected loss and plaints out breathed:	
"Alas, from what high hope to what relapse	30
"Unlooked for are we fallen! our eyes beheld	
"Messiah certainly now come,—so long	
"Expected of our fathers; we have heard	
- · · · · · · · · · · · · · · · · · · ·	

¹ See Exod. xxxii. 1, &c. The great Thisbite,—after the Latin form of the word, for Tiebbite, Elljah, the prophet. Yet once again to come,—that is destined to come again, in spirit and power, in the person of John the Baptist, the forerunner of Christ. Luke i. 17, compared with Matt. xi. 14; Mark ix. 12, 13. Newton, however, thinks that Milton alludes to the views of Mede, founded on Mal. iv. 5, and Matt. xvii. 11, that a great prophet, in the spirit and power of Elijah, is yet to appear to under in our Lord's second coming.

² Sought lost Elijah, —See 2 Kings II. 17.
2 Farcho, the city of palms,—so called, Deut xxxiv. 3, from the abundance of palm trees which historians describe as growing in its vicinity. Salem old,—not Jerusalem, but a town or village near Schechem or Sychar, the site of which has been recently identified by Robinson and Wilson. In Gen. xxiii. 18, it is called Shalem, for which the ancient Greek version, known as the Septuaguint, has Salem. Macherus,—a castle in the mountainous part of Perva, or the country beyond Jordan. Genezaret,—the Lake Tiberias, or Şea of Gaillee, through which the Jordan flows in its course.

BOOK 11.]	PARADISE REGAINED.	409
	his wisdom—full of grace and truth:	
	for sure—deliverance is at hand; ²	35
	n shall to Israel be restored: oiced, but soon our joy is turned	
	city and new amaze:	
	is he gone! what accident	
	im from us! will he now retire	40
	rance, and again prolong	70
	stion! God of Israel.	
-	essiah forth; the time is come!	
	kings of the earth, how they oppress	
	;—to what height their power unjust	45
	exalted, and behind them cast	
	hee: arise, and vindicate	
	free thy people from their yoke!	
	vait; thus far he hath performed,	
" Sent his An	ointed, and to us revealed him,	50
" By his great	prophet, pointed at and shown	
" In public, as	nd with him we have conversed:	
" Let us be gla	ad of this, and all our fears	
" Lay on his p	providence; he will not fail,	
" Nor will wit	hdraw him now, nor will recall,	55
	th his blest sight, then snatch him hence	e:
" Soon we sha	ill see our hope, our joy, return."	
	out of their plaints, new hope resume	
	at the first they found unsought:	
•	ther Mary, when she saw	60
	ed from baptism,—not her Son,—	
	rdan,—tidings of him none;	
	east though calm, her breast though pu	ıre,
	es and fears got head, and raised	
Some troubled	d thoughts, which she in sighs thus cla	a:65

¹ Full of grace and truth:-John i. 14.

² Now-now, for sure-deliverance is at hand; -See Luke xxiv. 21.

⁸ Behold the kings of the earth, &c.—See Psalm ii. 2; lxviii. 1. Acts iv. 27.

⁴ But, to his mother Mary...within her breast...motherly cares and fears got head,—a purely Latin construction for "within Mary's breast, cares got head." The foreign idiom calls attention more expressly to Mary's anxieties.

"O, what avails me now that honour high	
"To have conceived of God, or that salute,	
" 'Hail, highly favoured, among women blest!'	
"While I to sorrows am no less advanced,	
" And fears as eminent, above the lot	70
"Of other women, by the birth I bore;	
"In such a season born, when scarce a shed	
" Could be obtained to shelter him or me	
"From the bleak air; a stable was our warmth,	
" A manger his; yet soon enforced to fly	75
"Thence into Egypt, till the murderous king	
"Were dead, who sought his life, and missing filled	
"With infant blood the streets of Bethlehem:	
"From Egypt home returned, in Nazareth	
"Hath been our dwelling many years; his life	S0
" Private, unactive, calm, contemplative,	
" Little suspicious to any king; but now,	
"Full grown to man,—acknowledged, as I hear,	
"By John the Baptist, and in public shown,—	
"Son owned from Heaven by his Father's voice,—	85
"I looked for some great change; to honour ! no;	
"But trouble; as old Simeon plain foretold,"	
"That to the fall and rising he should be	
" Of many in Israel, and to a sign	
"Spoken against; that through my very soul	90
"A sword shall pierce: this is my favoured lot-	
" My exaltation to afflictions high:	
"Afflicted I may be, it seems, and blest!	
" I will not argue that, nor will repine.	
"But where delays he now!" Some great intent	95
"Conceals him: when twelve years he scarce had se	en,

¹ In Nasareth hath been our dwelling many years;—she mentions this as part of their distress, as the whole district of Galilee was despised, so that Nathanael asks with surprise, "Can any good thing come out of Nasareth?" John 1.46.

² As old Simeon plain forefold,-Luke ii. 84, 35.

³ But where delays he now !—How charmingly does Milton here verify the character of Mary, given before in l. 63, 64. We see at one view the plety of the saint and the tenderness of the mother.—Th.

" I lost him, but so found, as well I saw	
"He could not lose himself; but went about	
"His Father's business: what he meant I mused,—	
"Since understand; much more his absence now	100
"Thus long, to some great purpose, he obscures.	
"But I to wait with patience am inured;	
"My heart hath been a storehouse long of things	
" And savings laid up, portending strange events."	
Thus Mary, pondering oft, and oft to mind	105
Recalling what remarkably had passed	
Since first her salutation heard, with thoughts	
Meekly composed, awaited the fulfilling:	
The while her Son, tracing the desert wild,	
Sole, but with holiest meditations fed, ³	110
Into himself descended, and at once	
All his great work, to come, before him set;—	
How to begin,-how to accomplish best	
His end of being on earth, and mission high:	
For Satan, with sly preface to return,4	115
Had left him vacant; and with speed was gone	
Up to the middle regions of thick air,	
Where all his potentates in council sat:	

Solicitous and blank, he thus began: " Princes, Heaven's ancient Sons, ethereal Thrones!-

There without sign of boast,5 or sign of joy,

[&]quot;Demonian Spirits now, from the element

[&]quot; Each of his reign allotted,6 rightlier called

¹ I lost him, &c .- Luke ii. 49.

² Thus Mary pondering oft.—Luke ii. 19, 51.

⁸ With holiest meditations fed, - See similar striking and significant expressions, Par. Lost, b. iii. 1. 37; and Par. Reg., b. ii. 1. 258.

⁴ With sly preface to return,—alluding to the words put into Satan's mouth, b. i. l. 483, by which he slily prefaced his return.

⁵ Without sign of boast, -in contrast to his boasting of his success in the temptation of man on his return to Pandemonium, Paradise Lost, b. x. L 460, &c. Solicitous,-used in a fuller sense than its ordinary acceptation; meaning here, "concerned, but with the addition of pain and vexation," as it is used in Latin.

⁶ From the element each of his reign allotted,-alluding to the notion of the Platonists, that there were demons in each element, some visible,

" Powers of Fire, Air, Water, and Earth beneath, "So may we hold our place 1 and these mild seats 125 " Without new trouble !- such an enemy "Is risen to invade us, who no less "Threatens than our expulsion down to Hell: " I, as I undertook, and with the vote? "Consenting in full frequence was empowered. " Have found him, viewed him, tasted him; but find " Far other labour to be undergone "Than when I dealt with Adam, first of men " (Though Adam by his wife's allurement fell), " However to this man inferior far :-135 "If he be man by mother's side at least.—5 "With more than human gifts from Heaven adorned. " Perfections absolute, graces divine, " And amplitude of mind to greatest deeds. "Therefore I am returned, lest confidence 144 "Of my success? with Eve in Paradise " Deceive ye to persuasion over-sure " Of like succeeding here: I summon all " Rather to be in readiness, with hand "Or council to assist; lest I, who erst 145

"Thought none my equal, now be over-matched." others invisible, presiding over and directing them in their changes. - See Milton's Il Penseroso, l. 93-96.

1 So may we hold our place, - "if so be that we shall still be permitted

2 The vote,-referring to what was said, b. i. l. 111.

* Full frequence, - "full concourse, assembly." In Paradise Lost, b. L. 1, 797, the council of devils was full and frequent; here, as in the former book of Paradise Regained, I. 128, the phrase is varied by changing the

adjective into a substantive; which, however, is now obsolete. 4 Tasted him, -as in Ps. xxxiv. 4, "Taste and see that the Lord is good." See also John viii. 52; Heb. ii. 9, and other instances in Scripture. The same figurative use of the word is common in the Greek classics, and partly also in the Latin.

If he be man by mother's side at least.—Dunster proposes to read a comma after "side," and to delete that after "least."

 Amplitude,—extent of capacity, and powers of understanding, adequate to the greatest achievements.

7 Confidence of my success, &c. - Satan himself had, at first, augured well of his present attempt from the success of his original temptation of man, b. L L 100, &c.

So spake the old serpent, doubting; and from all, With clamour, was assured their utmost aid	
At his command: when from amidst them rose	
Belial, the dissolutest spirit that fell!—	150
The sensuallest; and after Asmodai,	
The fleshliest incubus; and thus advised:	
"Set women in his eye, and in his walk,-	
"Among daughters of men the fairest found:	
" Many are in each region passing fair	155
"As the noon sky; more like to Goddesses	
"Than mortal creatures; graceful and discreet;	
" Expert in amorous arts—enchanting tongues	
" Persuasive—virgin majesty, with mild	
"And sweet allayed, yet terrible to approach 4-	160
"Skilled to retire, and, in retiring, draw	
" Hearts after them tangled in amorous nets.	
"Such object hath the power to soften and tame	
"Severest temper, smooth the ruggedest brow,	
"Enerve, and with voluptuous hope dissolve,	165
" Draw out with credulous desire, and lead	
"At will the manliest, resolutest breast,	

¹ Old serpent,—See Rev. xii. 9; xx. 2.

² Bettal.—See his character drawn, Paradise Lost, b. i. 1. 490-505. Asmodai.—the Instful angel mentioned in the apocryphal book of Tobit. See Paradise Lost, b. vi. 1. 865. Incubus.—from incumbo; an imaginary spirit, to whom was ascribed the oppression known by the vulgar name of Nightmare. Warton says that, in the Runic theology, "Mara, from whence our might-mare was derived, was a spirit or spectre of the night, which selzed men in their sleep, and suddenly deprived them of speech and motion." The harshness and want of harmony in these three lines (150-52), suit them to their subject. It is impossible to read them without laying a particular emphasis on the words which most strongly express the character described.—dissolutest, sensuallest, fleshliest. This not only serves to impress the idea more strongly on the mind, but enhances our aversion to the odlous character of Belial, by giving an air of detestation to the very tone of voice with which these lines must be read.

³ Set women in his eye, &c.—As there is no hint of this temptation given in the gospela, it could not so well have been proposed to our Saviour by the chief actor in this scene; it is therefore more fitly made the subject of debate among the wicked spirits themselves.

⁴ Virgin majesty...terrible to approach,—See Paradise Lost, b. xl. l. 489-491.

" As the magnetic 1 hardest iron draws.	
"Women, when nothing else, beguiled the heart	
"Of wisest Solomon," and made him build,	170
" And made him bow, to the Gods of his wives."	
To whom quick answer Satan thus returned:	
"Belial! in much uneven scale thou weighst	
" All others by thyself; because, of old,	
"Thou thyself doatst on womankind, admiring	175
"Their shape, their colour, and attractive grace,	
"None are, thou thinkst, but taken with such toys.	
"Before the flood thou with thy lusty crew-	
" False titled Sons of God,—roaming the earth,	
"Cast wanton eyes on the daughters of men,	180
" And coupled with them, and begot a race.	
" Have we not seen, or by relation heard,	
"In courts and regal chambers how thou lurkst,	
" In wood or grove, by mossy fountain side,	
"In valley or green meadow, to waylay	185
"Some beauty rare, Calisto, Clymene,	
" Daphne, or Semele, Antiopa,	
"Or Amymone, Syrinx,4—many more	
"Too long; then layst thy scapes on names adore	d,

¹ The magnetic,—magnetic force, or magnetic iron, having the magnetic virtue imparted to it.

² Beguiled the heart of wisest Solomon,—See 1 Kings xi. 3-8; and Paradise Lost, b. 1. 1. 437-446.

³ Before the flood thou, &c.—Here, and in Paradise Lost, h. v. 1 437, and, as some think, in b. iii. 1 463, Milton adopts the rabbinical notion that the ancient giants were the offspring of alliances of the evil angels with the daughters of men, founded on Gen. vi. 2. In the eleventh book of Paradise Lost, 1 621, however, he shows that he understood the text rightly, of the sons of Seth, who were the worshippers of the true God, intermarrying with the daughters of Cain.

⁴ Calisto, Semele, Antiopa,—women said to have been beloved by Jupiter; Clymene and Daphse, by Apollo; Amymone, by Neptune; and Syriax, by Pan. Dunster happily observes, that Milton, by transferring these amours of the heathen deities to the fallen angels, "gives them a propriety which they never before possessed. He furnishes even the schoolboy with a moral to the fable which he has been reading." Under the name of their famous gods, it was really devils which the deluded heathen worshipped. See 1 Cor. x. 20; Lev. xvii. 7; Deut, xxxii. 17; Pa. cvi. 37; Rev. ix. 20.

Scapes,—"licentions adventures, pranks;" borrowing its meaning from the Italian, but obsolete in English.

BOOK II.] PARADI	SE REGAINED. 415
" Apollo, Neptune, Jupite " Satyr, or Faun, or Sylva	
" Delight not all: among	
•	smile, made small account
" Of beauty and her lures	easily scorned
" All her assaults, on wor	thier things intent! 195
" Remember that Pelléan	conqueror—
" A youth,—how all the h	
" He slightly viewed, and	
" How he, surnamed of A	•
"In his prime youth, the	
" For Solomon, he lived a	• •
" Of honour, wealth, high	
" Higher design than to e	
"Thence to the bait of w	
"But he, whom we attem	• •
"Than Solomon,—of mor	
" Made and set wholly on	
" Of greatest things. Wh	
"Though of this age the	
"On whom his leisure wil	
" Of fond desire! Or sho	
" As sitting, queen adore	
" Descend, with all her w	
"To enamour, as the zon	
"Wrought that effect on	
" How would one look from	
" Seated as on the top of	Virtue's hill,*

¹ Pelléas conqueror, —Alexander the Great, born at Pella, whose continence towards the queen of Darius, and other Persian ladies who became his captives, is commended by the historians.

² Surnamed of Africa,—Sciplo Africanus, whose continence and generosity, in restoring a handsome Spanish lady to her husband and friends, have been duly lauded.

^{*} The zone of Venus,—a magic girdle said to be in possession of Venus, which rendered any one who wore it immediately an object of love and desire.

⁴ One look from his majestic bross, seated as on the top of Virtue's hill.— Compare Shakspeare, Hamlet, act iii. sc. 4:—

[&]quot; See what a grace was seated on his brow: Hyperion's curls; the front of Jove himself."

"Discountenance her despised, and put to rout	
" All her array; her female pride deject,	
" Or turn to reverent awe! for Beauty stands	2 20
"In the admiration only of weak minds,	
"Led captive ;—cease to admire, and all her plumes	
" Fall flat, and shrink into a trivial toy,	
" At every sudden slighting quite abashed.	
"Therefore with manlier objects we must try	225
" His constancy; with such as have more show	
"Of worth, of honour, glory, and popular praise;-	
"Rocks, whereon greatest men have oftest wrecked	:
" Or that which only seems to satisfy	•
"Lawful desires of nature, not beyond:	230
"And now I know he hungers, where no food	
" Is to be found, in the wide wilderness:	
"The rest commit to me; I shall let pass	•
" No advantage, and his strength as oft assay."	
He ceased, and heard their grant in loud acclaim	235
Then forthwith to him takes a chosen band	,
Of Spirits, likest to himself in guile,	
To be at hand, and at his beck appear.	
If cause were to unfold some active scene	
Of various persons, each to know his part;	240
Then to the desert takes with these his flight;	
Where still from shade to shade the Son of God.	
After forty days' fasting, had remained,	
Now hungering first, and to himself thus said:	
"Where will this end! four times ten days I've pe	hooe
"Wandering this woody maze, and human food	800UU
"Nor tasted, nor had appetite; that fast	
"To virtue I impute not, or count part	
"Of what I suffer here; if nature need not,	
•	250
"Or God support nature without repast	200

Dunster suggests that Milton probably had this passage in his mind, and refers to it as the best illustration of his meaning in these lines.

¹ Cease to admire, and all her plumes full flat, &c.,—alluding to the peacock, which is said to display its fine plumage when praised.

² Of various persons, in the Latin sense of persona, "assumed character," as represented on the stage.

воок п.]	PARADISE REGAINED.	417
" Though nee	eding, what praise is it to endure?	
	feel I hunger, which declares	
" Nature hatl	need of what she asks; yet God	
" Can satisfy	that need some other way,	
	nger still remain : so it remain	255
	is body's wasting, I content me,	
	he sting of famine fear no harm;	
	t, fed with better thoughts, that feed	
	ing more to do my Father's will."	
-	hour of night, when thus the Son	260
	in silent walk, then laid him down	
	spitable covert nigh	
	interwoven; there he slept,	
	l—as appetite is wont to dream—	•
	drinks, nature's refreshment sweet :	265
	, he by the brook of Cherith's stood,	
	ravens with their horny beaks	
	h bringing, even and morn,	
•	enous, taught to abstain from what	thev
brought		
	rophet also, how he fled	270
-	rt, and how there he slept	
	per; then how, awaked,	
	supper on the coals prepared,	
	Angel was bid rise and eat,	
	second time after repose,	275
	whereof sufficed him forty days:	2,0
	nat with Elijah he partook,	
	with Daniel at his pulse.	
	out night; and now the herald lark	
	nd-nest, high towering to descry	280
	ar nood indi to normal to coper,	
	more to do my Father's will.—See John iv. 34.	
	-with himself. See Ps. iv. 4. rith, &c.—See 1 Kings xvii. 5, 6; xix. 4, &c. Da	aniel i
	an antique form of expression like "methinks,"	

Him thought,—an antique form of expression like "methinks," "methought:" resembling the Latin phrase with an impersonal verb; as if it were, "it was thought by him" "the thought occurred to him."

4 The herald lark,—called by Shakspeare herald of the morn; Romeo and Juliet, act iti sc. 5

The Morn's approach, and greet her with his song: As lightly from his grassy couch up rose Our Saviour, and found all was but a dream;— Fasting he went to sleep, and fasting waked. Up to a hill anon his steps he reared,	285
From whose high top to ken the prospect round,	200
If cottage were in view, sheep-cote, or herd;	
But cottage, herd, or sheep-cote, none he saw;	
Only in a bottom 1 saw a pleasant grove,	
With chant of tuneful birds resounding loud:	290
Thither he bent his way, determined there	
To rest at noon; and entered soon the shade	
High roofed, and walks beneath, and alleys brown,	
That opened in the midst—a woody scene:	
Nature's own work it seemed (Nature taught Art),	295
And, to a superstitious eye, the haunt	
Of Wood-gods and Wood-nymphs: he viewed it rous	nd ;
When suddenly a man before him stood;	
Not rustic as before, but seemlier clad,	
As one in city, or court, or palace bred;	300
And with fair speech these words to him addressed:	
"With granted leave officious I return;	
"But much more wonder that the Son of God	
" In this wild solitude so long should bide,	
"Of all things destitute; and, well I know,	3 05
"Not without hunger. Others of some note,	
"As story tells, have trod this wilderness;	
"The fugitive bond-woman,4 with her son,	
"Outcast Nebaioth, yet found here relief	
"By a providing Angel; all the race	310
" Of Israel here had famished, had not God	

¹ Bottom, —" low ground, dale, valley."
2 Alleys brown, —" dark from shady foliage."

³ With granted leave officious I return ;—Satan, at parting, b. i. l. 488, 492, had asked leave to come again, but was neither bid nor forbid by the Saviour. It was quite in character to make him take permission for granted leave. Officious,-to render good offices, to minister to you.

⁴ The Jugitive bond-somm,—Hagar, Gen. 1vi. 6. Nebsick,—son of Ishmael. Thebez,—Thisbe, or Tishbe; see before line 16, note.

- "Rained from Heaven manna; and that prophet bold.
- "Native of Thebez, wandering here was fed1
- "Twice by a voice inviting him to eat.
- "Of thee these forty days none hath regard,-315
- "Forty and more deserted here indeed!"

To whom thus Jesus:

"What concludest thou hence?

- "They all had need; I, as thou seest, have none."
 - " How hast thou hunger then ?" Satan replied.
- " Tell me, if food were now before thee set,

220

"Wouldst thou not eat?"

" Thereafter as I like

"The giver," answered Jesus.

" Why should that

- " Cause thy refusal?" said the subtle Fiend:
- " Hast thou not right to all created things!
- " Owe not all creatures, by just right, to thee 325
- " Duty and service, nor to stay till bid,
- "But tender all their power? Nor mention I
- " Meats by the law unclean, or offered first
- "To idols; those young Daniel could refuse:
- " Nor proffered by an enemy; though who 330
- "Would scruple that, with want oppressed! Behold,
- "Nature ashamed, or, better to express,
- "Troubled, that thou shouldst hunger, hath purveyed
- " From all the elements her choicest store,
- "To treat thee, as beseems,—and as her Lord,— 335
- "With honour: only deign to sit and eat."

Wandering here was fed.—The incidents referred to in the preceding lines happened, no doubt, in deserts; but in quite different localities. Hagar was met by the angel in the wilderness of Beersheba, on the south border of Palestine; the Israelites were fed with manna in the wilderness of Sin, and during their forty years' wanderings, ere they entered the promised land; Elijah retired to the wilderness, "a day's journey from Beersheba;" and the scene of our Saviour's temptation was in the wilderness near Jordan and the Dead Sea. Poetic license may admit of these various scenes being treated as one; or it may be admitted, as in keeping with the tempter's character, to speak of them as if they were.

² Thereafter as I like the giver,—Compare Pa. cxli. 4; Prov. xxiii. 8, 6. See a similar sentiment in Milton's Comus. 1, 699-705.

Those young Daniel could refuse:—See Dan.

He spake no dream; for, as his words had end, Our Saviour, lifting up his eyes, beheld, In ample space under the broadest shade, A table richly spread,—in regal mode,— 340 With dishes piled, and meats of noblest sort And savour; beasts of chase, or fowl of game, In pastry built, or from the spit, or boiled, Gris-amber-steamed; all fish, from sea or shore, Freshet or purling brook, of shell or fin, 345 And exquisitest name,4 for which was drained Pontus, and Lucrine bay, and Afric coast: (Alas, how simple, to these cates compared, Was that crude apple that diverted 5 Eve!) And at a stately sideboard, by the wine, 350 That fragrant smell diffused, in order stood Tall stripling youths rich clad, of fairer hue Than Ganymed⁶ or Hylas; distant more Under the trees now tripped, now solemn stood, Nymphs of Diana's train, and Naiades 355

1 He spake no dream,—referring to the dream recorded at 1. 264, &c.

² In pastry built,—hinting at the gigantic size of some of the performances in this department of art at the tables of the great in the seventeenth century. The reader may guess at this by the joke of the Duke of Buckingham, who served up, in the shape of a pie, Geoffrey Hudson (afterwards King James's dwarf) when eight years old.

² Gris-amber-steamed,—fisvoured with the steam of melted ambergris. This substance is now well ascertained to be indurated fecal matter discharged by the spermaceti whale. When heated it gives out a fragrant odour; on which account it was used, in the unscrupulous cookery of a ruder age, to flavour dressed dishes. The name means gray amber, from its resemblance, in some respects, to amber proper.

⁴ Exquisitest name,—as the ancient Romans gave the name of "Jupiter's brain" to a rare and esteemed fish; or, as the modern Italians name their choice wines from the tears of the Saviour, or the milk of the Virgin Mary. Pontus,—the Black sea; Lucrine bay,—on the west coast of Italy, near Naples; from which, as well as from the coast of Africa, were procured many choice species of fish.

5 Diverted,—in its original sense, "turned saide, perverted, seduced."

⁶ Ganymed,—a beautiful youth, taken up to heaven to act as cup-bearer to Jupiter. Aylas,—a youth who attended Hercules on the Argonautic expedition.

⁷ Diama,—goddess of the chase, attended by a retinue of nymphs. Nai-ades,—water-nymphs. Amalthea's horn,—cornu-copie, or horn of plenty. Amalthea, a naiad, who nourished Jupiter, in his infancy, with the milk of a goat, the horn of which afterwards became the horn of plenty. Hes-

With fruits and flowers from Amalthea's horn,
And ladies of the Hesperides, that seemed
Fairer than feigned of old, or fabled since
Of fairy damsels, met in the forest wide
By knights of Logres, or of Lyones,

1 360
Lancelot, or Pelleas, or Pellenore.
And all the while harmonious airs were heard
Of chiming strings, or charming pipes; and winds
Of gentlest gale Arabian odours fanned
From their soft wings, and Flora's earliest smells.

365
Such was the splendour; and the Tempter now
His invitation earnestly renewed:

"What doubts the Son of God to sit and eat!

- "These are not fruits forbidden: no interdict
- " Defends the touching of these viands pure: 370
- "Their taste no knowledge works, at least of evil;
- "But life preserves, destroys life's enemy,
- " Hunger, with sweet restorative delight.
- " All these are Spirits of air, and woods, and springs,-
- "Thy gentle ministers,—who come to pay 375
- "Thee homage, and acknowledge thee their Lord.
- "What doubtst thou, Son of God! sit down, and eat."
- To whom thus Jesus temperately replied:
 "Saidst thou not that to all things I had right?
- "And who withholds my power that right to use? 380
- "Shall I receive by gift, what of my own,

perides,—properly, the daughters of Hesperus; here, the islands called after their name. See Paradise Lost, b. iii. 1. 568, and b. iv. 1. 250, 605.

- ¹ Knights of Logres, or of Lyones, &c.—Logres,—an old name for England. Lyones,—an old name for Cornwall. Sir Lancelot, Pelleas, and Pellenore,—persons in the old romance of "The Lyf of King Arthur."
- ² Chiming,—"sounding in harmony:" Charming,—used in a similar sense, "uttering harmonious sounds." See b. iv. 1. 257.
- ³ Arabian odours,—Arabia Felix being famed for the growth of odoriferous plants. See Paradise Lost, b. iv. 1. 162, 163.
- 4 Flora's earliest smells,—Flora, goddess of flowers; Paradise Lost, b. v. 1.16. Milton being an early riser, delighted to describe the attractions of the morning. See Paradise Lost, b. ix. 1. 192–200; L'Allegro, 1. 41, &c.; Lycidas, 1. 25, &c.
 - 5 What doubts,-what for "why," as the Latin "quid."
- 6 Defends,—forbids; in the French sense, as in Paradise Lost, b. xi. 1. 86; b. xii. 1. 207.

"When and where likes me best, I can command?" I can at will, doubt not, as soon as thou,
"Command a table in this wilderness,
"And call swift flights of Angels ministrant,1 385
"Arrayed in glory, on my cup to attend:
"Why shouldst thou then obtrude this diligence,
"In vain, where no acceptance it can find!
" And with my hunger what hast thou to do?
"Thy pompous delicacies I contemn, 390
" And count thy specious gifts no gifts,—but guiles."
To whom thus answered Satan malcontent:
"That I have also power to give, thou seest;
"If of that power I bring thee voluntary
"What I might have bestowed on whom I pleased, 395
"And rather, opportunely in this place,
"Choose to impart to thy apparent need,
"Why shouldst thou not accept it? But I see,
"What I can do or offer is suspect;
"Of these things others quickly will dispose, 400
"Whose pains have earned the far-fet spoil." With that,
Both table and provision vanished quite
With sound of harpies' wings and talons heard:
Only the importune Tempter still remained,
And with these words his temptation pursued: 405
"By hunger, that each other creature tames,
"Thou art not to be harmed; therefore not moved;
"Thy temperance invincible, besides,
" For no allurement yields to appetite;
"And all thy heart is set on high designs— 410
" High actions:—but wherewith to be achieved?
"Great acts require great means of enterprise:

¹ And call swift flights of Angels ministrant,—Compare Matt. xxvi. 53; Pa. lxviii. 17; Heb. I. 14.

"Thou art unknown, unfriended, low of birth,

[#] Suspect, -for "suspected," "mistrusted."

^{*} Far-fel,-a softer form of far-felched.

⁴ Harpies,—fabulous monsters, having the face of a woman, the body and wings of a vulture, and sharp claws on their fingers and toos. See Paradise Lost, b. it. 1. 596.

A carpenter thy father known, thyself
"Bred up in poverty and straits at home;— 415
"Lost in a desert here—and hunger-bit.
"Which way, or from what hope, dost thou aspire
"To greatness! whence authority derivest!
"What followers, what retinue canst thou gain,
"Or at thy heels the dizzy multitude, 420
"Longer than thou canst feed them on thy cost!"
"Money brings honour, friends, conquest, and realms:
"What raised Antipater the Edomite,3
"And his son Herod placed on Judah's throne,
" (Thy throne,) but gold, that got him puissant friends ! 425
"Therefore, if at great things thou wouldst arrive,
"Get riches first, get wealth, and treasure heap,-
"Not difficult, if thou hearken to me:
"Riches are mine; Fortune is in my hand:
"They whom I favour thrive in wealth amain; 430
"While Virtue, Valour, Wisdom, sit in want."
To whom thus Jesus patiently replied:
"Yet wealth, without these three, is impotent
"To gain dominion, or to keep it gained.
"Witness those ancient empires of the earth, 435
"In height of all their flowing wealth dissolved:
"But men endued with these have oft attained,
"In lowest poverty, to highest deeds;
"Gideon, and Jephthah," and the shepherd lad,

¹ A carpenter thy father known,—the language of our Lord's own countrymen, Matt. xiii. 55.

^{**} Longer than thou canst feed them on thy cost?—These words may be partly suggested to the poet by our Lord's miracles in feeding thousands with a few loaves. See John v. 3-14, and v. 26; though commentators point out several parallels in the classics.

³ What raised Antipater the Edomite, &c.—Josephus mentions the great wealth of Antipater; and states that his son Herod was made king of Judea by the favour of Autony, partly in consequence of the money which he promised to give him.

⁴ Riches are mine, &c.—The god of the infernal regions was called Pluto, from the Greek word for riches, which were believed to be at his disposal; the precious metals and gems being dug out of the earth.

⁶ Gideon and Jephthoh;—for their poverty and lowly origin, see Judges vi. 15; xi. 1, 2. David's well-known case is aligned to, Pa lxxviii. 70, 71.

450

- "Whose offspring on the throne of Judah sat
- "So many ages, and shall yet regain
- "That seat, and reign in Israel without end. '
- " Among the Heathen, (for throughout the world
- "To me is not unknown what hath been done
- "Worthy of memorial,) canst thou not remember 445
- " Quintius, 1 Fabricius, Curius, Regulus?
- " For I esteem those names of men so poor,
- "Who could do mighty things, and could contemn
- "Riches, though offered from the hand of kings."
- " And what in me seems wanting, but that I
- " May also, in this poverty, as soon
- " Accomplish what they did, perhaps, and more?
- "Extol not riches then,-the toil of fools,3

¹ Quintius, -surnamed Cincinnatus, was twice called from the plough to be consul and dictator of Rome. After he had achieved triumphant success for the arms of the republic, he rejected the offer of lands and wealth, and retired to his humble rural life. Fabricius,-a Roman consul, who rejected large offers from Pyrrhus, king of Epirus, made with the view of inducing him to desert his country and enter into his service. Curius,surnamed Dentatus, a contemporary of Fabricius, and equally renowned for simplicity of character and frugality. After being thrice consul, and serving his country in various wars, he retired to his small farm, which he cultivated with his own hands. He refused all share in the immense booty which he gained; and rejected a costly present offered to him by the Samnites, telling them that he preferred ruling over those who possessed gold, to possessing it himself. Regulus, -- another favourite Roman patriot, who, after distinguished success in war against the Carthaginians in Africa, was at length made prisoner, and kept in captivity for five years. At the end of that time, the Carthaginians having sustained a defeat from another Roman general, sent an embassy to Rome to sue for peace, and allowed Regulus to accompany it, on condition that he should return to his captivity if their proposals were declined. Regulus exerted all his influence to dissuade his countrymen from peace, or even from consenting to an exchange of prisoners. He fulfilled his promise of returning to Carthage, where, as he had expected, he was put to death with the most barbarous tortures.

² Could contemn riches, though offered from the hand of kings.—It has been suggested that, in penning these lines, Milton may have remembered some of his beloved English republicans,—those names of men so poor, who could do mighty things; or may even have thought of his own case, in refusing the offer of the appointment of Latin Secretary to Charles IL, which is said to have been made to him.

⁸ Extol not riches then,—the toil of fools, &c.—Thyer justly observes, that the conclusion of our Saviour's reply to Satan, embodying so many just and noble thoughts, and virtuous sentiments, expressed with solemn gra-

"The wise man's cumbrance, if not snare;—more ap	t
"To slacken Virtue, and abate her edge,	45 5
"Than prompt her to do aught may merit praise.	
"What if with like aversion I reject	
"Riches and realms? yet not, for that a crown,	
"Golden in show, is but a wreath of thorns,-	
"Brings dangers, troubles, cares, and sleepless nights,	460
"To him who wears the regal diadem,	
"When on his shoulders each man's burden lies;-	
" For therein stands the office of a king;	
"His honour, virtue, merit, and chief praise;	
"That for the public all this weight he bears.	465
"Yet he, who reigns within himself,1 and rules	
"Passions, desires, and fears, is more a king;	
"Which every wise and virtuous man attains;	
"And who attains not, ill aspires to rule	
"Cities of men, or headstrong multitudes,	470
"Subject himself to anarchy within,	-,,
"Or lawless passions in him, which he serves.	
"But to guide nations in the way of truth	
"By saving doctrine, and from error lead	
"To know, and knowing worship God aright,—	475
"Is yet more kingly; this attracts the soul,	214
"Governs the inner man, the nobler part:	
"That other o'er the body only reigns,	
"And off by force; which, to a generous mind,	
"So reigning, can be no sincere delight.	480
J 3.	400
"Besides, to give a kingdom hath been thought	
"Greater ³ and nobler done, and to lay down	
"Far more magnanimous, than to assume!	
"Riches are needless then, both for themselves,	40=
	485
"To gain a sceptre, oftest better missed."	
vity and decent majesty, is as true an instance of the sublime as the	e de-
scriptions of the battles of the angels in Paradise Lost. 1 He who reigns within himself &c.—Compare Prov. xvi. 32	

¹ He who reigns within himself, &c.—Compare Prov. xvi. 32.

2 Besides, to give a kingdom hath been thought greater, &c.—Our poet is thought to have had in view the case of Diocletian, Charles V., and others who had voluntarily resigned their crowns.

BOOK III.

THE ARGUMENT.

SATAN, in a speech of much flattering commendation, endeavours to awaken in Jesus a passion for glory, by particularizing various instances of conquests achieved, and great actions performed, by persons at an early period of life. Our Lord replies, by showing the vanity of worldly fame, and the improper means by which it is generally attained; and contrasts with it the true glory of religious patience, and virtuous wisdom, as exemplified in the character of Job. Satan justifies the love of glory from the example of God himself, who requires it from all his creatures. Jesus detects the fallacy of this argument, by showing that as goodness is the true ground on which glory is due to the great Creator of all things, sinful man can have no right whatever to it. Satan then arges 'our Lord respecting his claim to the throne of David: he tells him, that the kingdom of Judea, being at that time a province of Rome, cannot be got possession of without much personal exertion on his part, and presses him to lose no time in beginning to reign. Jesus refers him to the time allotted for this, as for all other things; and, after intimating somewhat respecting his own previous sufferings, asks Satan why he was so solicitous for the exaltation of one whose rising was destined to be his fall. Satan replies, that his own desperate state, by excluding all hope, leaves little room for fear; and that, as his own punishment was equally doomed, he is not interested in preventing the reign of one, from whose apparent benevolence he might rather hope for some interference in his favour. Satan still pursues his former incitements; and, supposing that the seeming reluctance of Jesus to be thus advanced might arise from his being unacquainted with the world and its glories, conveys him to the summit of a high mountain, and from thence shows him most of the kingdoms of Asia, particularly pointing out to his notice some extraordinary military preparations of the Parthians to resist the incursions of the Scythians. He then informs our Lord, that he showed him this purposely, that he might see how necessary military exertions are to retain the possession of kingdoms, as well as to subdue them at first. and advises him to consider how impossible it was to maintain Judea against two such powerful neighbours as the Romans and Parthiana and how necessary it would be to form an alliance with one or other of them. He recommends, and engages to secure to him, that of the Parthians; and tells him that by this means his power will be defended against any attempt of Rome, that he will be able to extend his glory wide, and even accomplish, what alone would make his throne the throne of David, the restoration of the ten tribes, still in captivity. Jesus, having noticed the vanity of military efforts or of the arm of flesh, says, that at the appointed time for ascending his allotted throne he shall not be alack; remarks on Satan's zeal for the deliverance of the Iaraelites, whose constant enemy he had been; declares their servitude to be the reward of their idolatry; but adds, that at a future time it may perhaps please God to restore them to liberty and their country.

So spake the Son of God; and Satan stood Awhile, as mute, confounded what to say, What to reply, confuted, and convinced Of his weak arguing and fallacious drift:1 At length, collecting all his serpent wiles,2 5 With soothing words renewed, him thus accosts: "I see thou knowest what is of use to know. "What best to say canst say, to do canst do; "Thy actions to thy words accord; thy words "To thy large heart give utterance due; thy heart "Contains of good, wise, just, the perfect shape. "Should kings and nations from thy mouth consult, "Thy counsel would be as the oracle "Urim and Thummim,—4 those oraculous gems "On Aaron's breast; or tongue of seers old 15 "Infallible: or wert thou sought to deeds "That might require the array of war, thy skill " Of conduct would be such, that all the world " Could not sustain thy prowess, or subsist "In battle, though against thy few in arms. 20

¹ Fallacious drift,—aim at deceiving.

² Collecting all his serpent wiles,—Compare Paradise Regained, b. i. 1. 120, "girded with snaky wiles."

³ To thy large heart give utterance due.—After the Hebrew idiom, the word heart, as used here, means rather the understanding than the affections. Compare the character of the Saviour drawn by Satan when addressing his compeers, Paradise Regained, b. ii. 1. 139, "amplitude of mind to largest deeda."

⁴ Urim and Thummim,—See Paradise Lost, b. vi. 1. 761, note.

[.] Skill of conduct,-"akill to guide an army; generalship."

"These godlike virtues wherefore dost thou hide,	
" Affecting private life, or more obscure	
"In savage wilderness? Wherefore deprive	
"All Earth her wonder at thy acts, thyself	
" The fame and glory !glory, the reward	25
"That sole excites to high attempts, the flame	
"Of most erected spirits, most tempered pure	
"Ethereal, who all pleasures else despise,	_
" All treasures and all gain esteem as dross,	
"And dignities and powers all but the highest!	30
"Thy years are ripe and over-ripe; the son	
"Of Macedonian Philip had ere these	
"Won Asia, and the throne of Cyrus held	
"At his dispose; young Scipio had brought down	
"The Carthaginian pride; young Pompey, quelled	35
"The Pontic king, and in triumph had rode.	
"Yet years, and to ripe years judgment mature,	
"Quench not the thirst of glory, but augment.	
"Great Julius, whom now all the world admires,	
"The more he grew in years, the more inflamed	40
"With glory, wept that he had lived so long	
"Inglorious:—but thou yet art not too laté."	

¹ Glory, the reward that sole excites, &c.—See the Saviour's correction of Satan's praise of glory, 1. 60-95, and compare with Lycidas, 1. 70-84.
² Erected,—"animated, high-minded, aspiring;" a classical expression.

² Erected,—"animated, high-minded, aspiring;" a classical expression. Contrast with the state of mind described in Ps. xliv. 25; cxix. 25.

³ Thy years are ripe, &c.—Our Saviour was baptized when he was about "thirty years of age," Luke iii. 23. Alexander the Great, son of Macedonian Philip, was but twenty years old when he began to reign, and achieved his extraordinary conquests within the next twelve years, dying in his thirty-third year. Scipio Africanus was only twenty-four years old when sent proconsul into Spain, and only about twenty-eight when he was chosen consul before the usual age, and transferred the war against the Carthaginians into Africa; and thus "freed his wasted country from Punic (Carthaginian) rage," 1 102. Pompey was above forty when he took command against Mithridates, king of Pontus; but he had signalized himself by many extraordinary actions in his younger years, and had obtained the honour of two triumphal processions.

⁴ Dispose,—for disposal.

⁵ Great Julius,—Julius Cæsar, who conquered Gaul, and carried the Roman arms into Britsin, when reading the history of Alexander, wept that at his age Alexander had conquered so many nations, while he had done as yet nothing memorable.

To whom our Saviour calmly thus replied: "Thou neither dost persuade me to seek wealth "For empire's sake, nor empire to affect1 45 "For glory's sake, by all thy argument.
" For what is glory but the blaze of fame,
"The people's praise!if always praise unmixed
"And what the people but a herd confused,
" A miscellaneous rabble, who extol 50
"Things vulgar, and, well weighed, scarce worth the praise!
"They praise, and they admire, they know not what,
" And know not whom, but as one leads the other;
" And what delight to be by such extolled,
"To live upon their tongues, and be their talk, 55
"Of whom to be dispraised were no small praise !
" His lot who dares be singularly good!
"The intelligent among them, and the wise,
" Are few, and glory scarce of few is raised.
"This is true glory and renown;—when God, 60
" Looking on the earth, with approbation marks
"The just man, and divulges him through Heaven
"To all his angels, who, with true applause, '
"Recount his praises: thus he did to Job,
"When, to extend his fame through Heaven and Earth, 65
" As thou to thy reproach mayst well remember,
"He asked thee, 'Hast thou seen my servant Job!'
"Famous he was in Heaven, on Earth less known;—
" Where glory is false glory,—attributed
"To things not glorious, men not worthy of fame. 70
"They err, who count it glorious to subdue
"By conquest far and wide, to overrun
" Large countries, and in field great battles win,
1 Affect,—"aim at."

² And, well weighed, scarce worth the praise.—The things extolled by the people, when well weighed, will be found scarce worth the praise bestowed upon them.

^{*} Divulges,—" publishes, makes known;" so Samson Agonistes, 1. 1248.

⁴ They err who count it glorious to subdue, &c. Compare Paradise Lost, b. xi. 1. 691-697, and 789-795.

"Great cities by assault: what do these worthies, "But rob, and spoil, burn, slaughter, and enslave "Peaceable nations, neighbouring or remote,— "Made captive, yet deserving freedom more	75
"Than those their conquerors, who leave behind "Nothing but ruin ¹ wheresoe'er they rove, "And all the flourishing works of peace destroy; "Then swell with pride, and must be titled Gods, ² "Great benefactors of mankind, deliverers,	80
"Worshipped with temple, priest, and sacrifice?" "One is the son of Jove, of Mars the other; "Till conqueror Death discover them scarce men, "Rolling in brutish vices, and deformed,— "Violent or shameful death their due reward.	85
"But if there be in glory aught of good, "It may by means far different be attained, "Without ambition, war, or violence;— "By deeds of peace, by wisdom eminent, "By patience, temperance:—I mention still	91
"Him, whom thy wrongs, with saintly patience born. "Made famous in a land and times obscure: "Who names not now with honour patient Job! "Poor Socrates, (who next more memorable!) "By what he taught, and suffered for so doing,—	e, 95

¹ Who leave behind nothing but ruin.—Compare Joel ii. 8.

² Must be titled gods, &c.—Thus the second Antiochus, king of Syria, was styled Theus, or the God; and a coin of Antiochus Epiphanes (the Illustrious) is mentioned as bearing the same title. Demetrius Poliorcetes, and his father Antigonus, received from the Athenians the titles of Benefactors, and Delicerers. The title of Delicerer was also given to the first Antiochua, and the first Prolemy, king of Egypt. Two of the Ptolemies assumed the title of Benefactor.

Worshipped with temple, priest, and sacrifice?—As Caligula, emperor of Rome, who built a temple to himself, and appointed priests to officiate in his worship.

⁴ One is the son of Jove,—Alexander, who wished to be esteemed the son of Jupiter Ammon, see Paradise Lost, b. ix. 1. 508-9, note. Of Mars the other,—Romulus, the founder of Rome.

Secrete, &c.,—one of the most renowned of the heathen philosophers, who excelled all the rest in true wisdom and true fortitude. He was accused of despising the tutelary deities of the state, and condemned to die by poison.

" For truth's sake suffering death unjust,—lives now	
" Equal in fame to proudest conquerors.	
"Yet if for fame and glory aught be done,	100
Aught suffered; if young African for fame	200
"His wasted country freed from Punic rage;	
"The deed becomes unpraised,—the man at least,—	
"And loses, though but verbal, his reward.	
"Shall I seek glory then, as vain men seek,	105
"Oft not deserved!—I seek not mine, but his	100
"Who sent me; and thereby witness whence I am.	,,
To whom the Tempter murmuring thus replied:	•
"Think not so slight of glory; therein least	
"Resembling thy great Father: he seeks glory.	110
"And for his glory all things made, all things	110
"Orders and governs; not content in Heaven,	
"By all his angels glorified, requires	
"Glory from men, from all men, good or bad,	
"Wise or unwise,—no difference, no exemption:	115
"Above all sacrifice or hallowed gift,	110
"Glory he requires, and glory he receives,	
"Promiscuous from all nations, Jew or Greek,	
"Or barbarous, nor exception hath declared:	
"From us, his foes pronounced, glory he exacts."	120
To whom our Saviour fervently replied:	120
"And reason; since his Word all things produced.	
"Though chiefly—not for glory as prime end,—	
"But to show forth his goodness, and impart	
"His good communicable to every soul	125
"Freely; of whom what could he less expect	-20
"Than glory and benediction, that is, thanks!—	
"The slightest, easiest, readiest recompense	

² I seek not mine, but his who sent me.—Compare John viii. 49, 50; vii.

² I seek not mine, but his who sent me.—Compare John vin. 49, 50; vi. 18.

⁸ To whom our Saviour fervenly replied.—The art with which the introductory lines to our Saviour's frequent speeches indicate the sentiments they breathe is remarkable.

⁴ The slightest, easiest, readiest recompense.—Compare Paradise Lost, b. iv. 1. 48.

" From them who could return him nothing else	• ,
"And, not returning that, would likeliest render	r 130
"Contempt instead, dishonour, obloquy-	
" Hard recompense, unsuitable return	
" For so much good, so much beneficence!	
"But why should man seek glory, who of his ov	٧n
" Hath nothing, and to whom nothing belongs,	135
"But condemnation, ignominy, and shame?-	
"Who, for so many benefits received,	
"Turned recreant1 to God, ingrate and false,	
"And so of all true good himself despoiled:	
"Yet, sacrilegious, to himself would take	140
"That which to God alone of right belongs:	
"Yet so much bounty is in God, such grace,	
"That who advance his glory, not their own,	
"Them he himself to glory will advance."2	
So spake the Son of God: and here again	145
Satan had not to answer, but stood struck	
With guilt of his own sin; for he himself,	
Insatiable of glory, had lost all:	
Yet of another plea bethought him soon.	
"Of glory, as thou wilt," said he, "so deem;	150
"Worth or not worth the seeking, let it pass.	,
"But to a kingdom thou art born—ordained	
" To sit upon thy father David's throne,	
"By mother's side thy father; though thy right	
"Be now in powerful hands, that will not part	155
" Easily from possession won with arms:	
"Judea now and all the Promised Land,	
"Reduced a province under Roman yoke,	
"Obeys Tiberius; nor is always ruled	
"With temperate sway: of thave they violated	160
ALTHE SOUTHER BAND . OIR HEAD ATTENDED	. 100

¹ Recreant,-" apostate, denying the faith."

Them he himself to glory will advance.—Compare 1 Samuel ii. 30.
 Nor is always ruled with temperate sway:—Pontius Pilate, Roman pro-

[•] Nor is diverge ruled with temperate every:—Positine Pilate, Roman procurator of Judea at this time, is noted in history as a most corrupt and flagitious governor. His tyrannical conduct excited an insurrection at Jerusalem, and commotions in Samaria, which were not put down without loss of life. Of have they violated the temple,—as Pompey, who with

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- "The temple, oft the law, with foul affronts,-
- " Abominations rather,—as did once
- "Antiochus: and thinkst thou to regain
- "Thy right, by sitting still, or thus retiring?
- "So did not Maccabéus: he indeed

" Retired into the desert, but with arms;

- "And o'er a mighty king so oft prevailed,
- "That by strong hand his family obtained,
- "Though priests, the crown, and David's throne usurped,
- " With Modin and her suburbs once content.
- " If kingdom move thee not," let move thee zeal
- " And duty; zeal and duty are not slow,
- "But on Occasion's forelock" watchful wait:
- "They themselves rather are occasion best;-
- " Zeal of thy Father's house, duty to free
- "Thy country from her Heathen servitude.
- "So shalt thou best fulfil, best verify
- "The prophets old, who sung thy endless reign :---
- "The happier reign, the sooner it begins:
- "Reign then; what canst thou better do the while!" 180

To whom our Saviour answer thus returned:

- " All things are best fulfilled in their due time;
- " And 'Time there is for all things,' Truth hath said.
- " If of my reign Prophetic Writ hath told,
- "That it shall never end; so, when begin,

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several of his officers entered not only into the holy place, but the holy of holies, which the high-priest only was permitted to do. The temple had formerly been profaned by *Antiochus* Epiphanes, see 2 Maccab. chap. v.

¹ Maccabéus,—Judas Maccabéus, son of Mattathias, a priest who dwelt at Modin, in the tribe of Dan. He succeeded his father, as leader of the people, during the persecution of Antiochus Epiphanes; gave numberless proofs of his valour, and of his zeal for God's law, and at last fell nobly in battle while opposing the Syrian army under Bacchidea.

² If kingdom move thee not,—a kingdom, the article omitted as in Latin. Let move thee zeal,— a Latin arrangement of the words.

³ Occasion's forelock,—Occasion, Opportunity, or Time, was personified as a goddess with a profusion of hair on the forehead, but bald behind; hence the common proverb, "Take time by the forelock."

⁴ Zeal of thy Father's house,-Compare Psalm lxix. 9; and John ii. 17.

^{*} Time there is for all things,—Eccles. iii. 1. Things adverse,—the Latin phrase for "adversity."

"The Father in his purpose hath decreed;—	
"He, in whose hand all times and seasons roll.	
"What if he hath decreed that I shall first	
"Be tried in humble state, and things adverse,	
"By tribulations, injuries, insults,	190
"Contempts, and scorns, and snares, and violence,-	•
" Suffering, abstaining, quietly expecting,	
"Without distrust or doubt, that he may know	
"What I can suffer, how obey! Who best	
" Can suffer, best can do; best reign, who first	195
"Well hath obeyed; '-just trial, ere I merit	
" My exaltation without change or end.	
"But what concerns it thee when I begin	
"My everlasting kingdom! Why art thou	
"Solicitous? What moves thy inquisition?	20 0
"Knowst thou not that my rising is thy fall,	
"And my promotion will be thy destruction?"	
To whom the Tempter, inly racked, replied:	
"Let that come when it comes; all hope is lost	
"Of my reception into grace: what worse!	205
" For where no hope is left, is left no fear:	
"If there be worse, the expectation more,	
"Of worse, torments me than the feeling can.	
"I would be at the worst: worst is my port,	
" My harbour, and my ultimate repose-	210
"The end I would attain-my final good!	
" My error was my error, and my crime	
"My crime; whatever, for itself condemned;	
"And will alike be punished, whether thou	
"Reign or reign not; though to that gentle brow	215
"Willingly I could fly, and hope thy reign,-4	_,,,
"From that placid aspect and meek regard,—	

Compare the last four lines with Paradise Lost, b. xii. 1, 561-573.

² For where no hope is left, is left no fear, &c., alluding to the powerful lines in Satan's sollloquy, Paradise Lost, b. iv. l. 108-110.

Whatever, for itself condemned;—the sense seems to require this pointing, "whatever my crime be, it is condemned for itself," &c.

4 Hope thy reign, &c.—Hope that thy reign...would stand between me and

thy Father's ire.

" Rather than aggravate my evil state,	
"Would stand between me and thy Father's ire,	
"(Whose ire I dread more than the fire of Hell,)	220
"A shelter, and a kind of shading cool .	
"Interposition, as a summer's cloud.	
"If I then to the worst that can be haste,	
"Why move thy feet so slow to what is best,	
"Happiest, both to thyself and all the world,—	225
"That thou, who worthiest art, shouldst be their kin	ng!
" Perhaps thou lingerst in deep thoughts detained	•
" Of the enterprise so hazardous and high!	
"No wonder; for, though in thee be united	
"What of perfection can in man be found,	230
"Or human nature can receive, consider,	
"Thy life hath yet been private, most part spent	
"At home,—scarce viewed the Galilean towns,—	
"And once a year Jerusalem, few days'	
"Short sojourn; and what thence couldst thou observe	1 235
"The world thou hast not seen, much less her glory	' ,
"Empires, and monarchs, and their radiant courts,-	-
"Best school of best experience, quickest insight	
"In all things that to greatest actions lead.	
"The wisest, unexperienced, will be ever	240
"Timorous and loth, with novice modesty,	
" (As he who, seeking asses, found a kingdom,) 3	
"Irresolute, unhardy, unadventurous:	
"But I will bring thee where thou soon shalt quit	
"Those rudiments, and see before thine eyes	245
"The monarchies of the Earth, their pomp and state	; —
"Sufficient introduction to inform	
"Thee, of thyself so apt, in regal arts	
" And regal mysteries; that thou mayst know	
" How best their opposition to withstand."	250

¹ A shelter, and a kind of shading cool interposition, &c.—Compare Is. xxv. 4.
² And once a year Jerusalem,—at the feast of the passover, as Luke (li. 41) states that Joseph and Mary were accustomed to visit Jerusalem at that time. But every male was required to present himself three times a year before the Lord. Deut. xvl. 16.

² As he who, seeking asses, found a kingdom,—Saul, see 1 Sam. ix.

With that (such power was given him then) he took The Son of God up to a mountain high. It was a mountain, at whose verdant feet1 A spacious plain, outstretched in circuit wide, Lay pleasant; from his side two rivers flowed, 255 The one winding, the other straight, and left between Fair champain with less rivers interveined. Then meeting joined their tribute to the sea: Fertile of corn the glebe, of oil, and wine ; With herds the pastures thronged, with flocks the hills; 260 Huge cities and high-towered, that well might seem The seats of mightiest monarchs; and so large The prospect was, that here and there was room For barren desert, fountainless and dry. To this high mountain top the Tempter brought 265 Our Saviour, and new train of words began: "Well have we speeded, and o'er hill and dale, " Forest and field and flood, temples and towers, "Cut shorter many a league: here thou beholdst " Assyria, and her empire's ancient bounds,-270 "Araxes and the Caspian lake; thence on " As far as Indus east, Euphrates west, "And oft beyond: to south the Persian bay. "And, inaccessible, the Arabian drought: " Here Nineveh,4 of length within her wall 275

I It was a mountain, at whose verdant feet, &c.—Commentators agree in thinking Milton had in view, in this description, a lofty summit of Mount Taurus; and Dunster suggests that Mount Niphates, one of the most elevated points in that range, might be the precise spot intended, as it had been before selected for Satan's first alighting on the earth, as described in Paradise Lost, last line of book third. The two rivers that answer to the description are the Euphrates and Tigris, the former winding in its course, the latter straight, and swift as an arrow, as noted by geographers. Interveined,—intersected with streams, like veins, an expression corresponding with the description which Quintus Curtius gives of the country between the Euphrates and Tigris.

² Araxes,—now Eraskh or Aras, a river rising on the opposite side of the mountain which gives rise to the Euphrates; it joins the Cyrus, now Kour, and falls with it into the Caspian late.

^{*} The Arabian drought:—a bold figure to express the Arabian desert.

⁴ Ninevel,—the capital of the Assyrian empire, and one of the most

- " Several days' journey, built by Ninus old,
- " Of that first golden monarchy the seat,
- "And seat of Salmanassar, whose success
- " Israel in long captivity still mourns:
- "There Babylon,1 the wonder of all tongues, 280
- " As ancient, but rebuilt by him who twice
- " Judah and all thy father David's house
- " Led captive, and Jerusalem laid waste,
- "Till Cyrus set them free; Persepolis,
- "His city, there thou seest, and Bactra there;
- " Echatana her structure vast there shows.
- " And Hecatompylos her hundred gates:
- "There Susa by Choaspes,3 amber stream,

ancient cities in the world. Its form is described by Diodorus as an oblong of 150 stadia or furlongs in length by 90 in breadth, making the circuit of the walls 480 stadia, or nearly 60 miles, and enclosing an area about double that of London with its suburbs. As in Ispahan and Damascus at the present day, houses were probably widely scattered over this vast space, interspersed with gardens, orchards, and pleasure-grounds on a large scale. Babylon is said to have contained enclosed within the walls land unoccupied with buildings, of such extent as to raise food to support the inhabitants in case of a siege. The foundation of Nineveh is ascribed to Ashur, son of Shem, in Scripture; but by profane histories to Ninus, who united Assyria and Babylonia into one empire. Golden monarchy,-probably in allusion to the golden head of the image seen by Nebuchadnezzar in his prophetic dream. Dan. ii. 31, &c. Salmanassar,-Shalmaneser, who, in the reign of Hezekiah, carried the twelve tribes into captivity, 721 years R.C.; so that it might well be called a long captivity, L 279. 2 Kings xvil. 3.

- Babylon,—seated on the Euphrates, the capital of Chaldea; built (probably) by Nimrod, enlarged by Belus, and again by Semiramia. Its extent was the same as that of Nineveh, though its form was square, being 120 furlongs every way. It was rebuilt by Nebuchadnezzar, and, for extent, wealth, and magnificence, became the wonder of all tongues. See Dan. iv. 30; 2 Kings xxiv. xxv.; and Ezra i. ii.
- ² Persepolis, his city,—one of the capitals of the Persian empire, built by Cyrus, or his son Cambyses. Bactra,—chief city of Bactria, a province of Persia of renowned fertility. Echatana,—See Paradise Lost, b. xi. 1.898. Hecatompylos,—a city in the centre of the Parthlan dominions, and a royal residence; its name indicates that it had a hindred gates.
- * Choaspes,...drink of none but kings,—the Euleus, or Ulai, as it is called in Daniel, the stream that watered the royal palace at Susa. See Paradise Lost, b. x. l. 308. Its waters were so highly esteemed, that Herodotus says the king drank of its water alone; and it has been suggested that a corrupt reading of this passage may have given rise to the report that the kings alone drank of it.

"The drink of none but kings; of later fame,	
"Built by Emathian or by Parthian hands,	290
"The great Seleucia, Nisibis; and there	
" Artaxata, Teredon, Ctesiphon,	
"Turning with easy eye, thou mayst behold.	
"All these the Parthian (now some ages past,	
"By great Arsaces led, who founded first	295
"That empire) under his dominion holds,	
"From the luxurious kings of Antioch won.	
"And just in time thou comest to have a view	
" Of his great power; for now the Parthian king	
"In Ctesiphon hath gathered all his host	300
"Against the Scythian, whose incursions wild	
"Have wasted Sogdiana; to her aid	
"He marches now in haste: see, though from far,	
"His thousands in what martial equipage	
"They issue forth,—steel bows and shafts their arms,—	_ 305
"Of equal dread in flight or in pursuit;	000
"All horsemen, in which fight they most excel:	
" See how in warlike muster they appear,	
"In rhombs, and wedges, and half-moons, and wing	9."
He looked, and saw what numbers numberless	310

He looked, and saw what numbers numberless 3!
The city gates out-poured, light-armed troops
In coats of mail and military pride;
In mail their horses clad, yet fleet and strong,

l Seleucia,—built near the Tigris by Seleucus Nicator, one of the captains of Alexander the Great. Emathian,—Macedonian. Nisibia,—a city of Mesopotamia, once the centre of a considerable trade, and a military post of great importance. Artaxata,—the chief city of Armenia, on the river Araxes. Teredon,—a city situated near the mouths of the united streams of the Euphrates and Tigris. Ctesiphon,—near Seleucia, the winter residence of the Parthian kings. All these cities, which before had belonged to the Syro-Macedonian princes (called kings of Antioch, 1. 297), were subject to the dominion of the Parthians during our Saviour's abode on earth. Of course it is a poetical fiction to speak of Nineveh and Babylon, which had been destroyed long before, as being seen from the mount at the same time with the cities then existing. Arsaces,—a person of obscure origin, who induced the Parthians to revolt from Antiochus Theus, and became the first monarch of the Parthians.

² Sogdiana,—the north-east province of the ancient Persian empire; after the Macedonian conquest subject to the kings, first of Syria, and then of Bactria, till it was overrun by the barbarians of Scythia.

Such forces met not, nor so wide a camp,

¹ Arachosia,—a province of the Parthian dominions, corresponding to the south-east of Afghanistan, and the north-east of Beloochistan. Candaor,—another province of the Parthian empire towards India. Margiana,—a province north of the mountains called Sariphi (Ghoor). Hyrcania,—a province on the south and south-east shore of the Caspian Sea. Iberia,—the fertile district south of the Cancasus, between the Black and Caspian Seas, now Georgia. Atropatia,—the north-west part of Media, adjacent to Armenia. Adiabene,—the western part of Babylonia. Sustana,—a province of the Persian empire, towards the head of the Persian Gulf. Balsara's haven,—Bassora, a port on the united streams of the Euphrates and Tigris, near their mouths; not far from Teredon, 1. 292.

² Cuirassiers,—horsemen wearing cuirasses, which covered the chest with a strong plate of metal. Indorsed with towers,—bearing towers on their backs, from which archers fought.

³ Camels and dromedaries,—the ordinary camel, with two hunches on its back, used chiefly for loads; the dromedary, with one hunch, for the conveyance of persons; being swifter in its motions, and able to overtake an almost incredible distance in one day's journey.

When Agrican with all his northern powers	
Besieged Albracca, as romances tell,—	
The city of Gallaphrone, from thence to win	340
The fairest of her sex Angelica,	
His daughter,—sought by many prowest knights,	
Both Paynim, and the peers of Charlemain.	
Such and so numerous was their chivalry:	
At sight whereof the Fiend yet more presumed,	34 5
And to our Saviour thus his words renewed:	
"That thou mayst know I seek not to engage	
"Thy virtue, and not every way secure,	
"On no slight grounds, thy safety; hear, and mark,	
"To what end I have brought thee hither, and shown	350
"All this fair sight: thy kingdom, though foretold	
"By prophet or by angel, unless thou	
" Endeavour, as thy father David did,	
"Thou never shalt obtain; prediction still	
"In all things, and all men, supposes means;-	3 55
"Without means used, what it predicts revokes.	
"But, say thou wert possessed of David's throne,	
"By free consent of all, none opposite,	
"Samaritan or Jew; how couldst thou hope	
" Long to enjoy it, quiet and secure,	36 0
"Between two such enclosing enemies,	
"Roman and Parthian? Therefore one of these	
"Thou must make sure thy own ;-the Parthian first	
"By my advice, as nearer, and of late	
"Found able by invasion to annoy	3 65

¹ Agrican, &c.,—alluding to what is related by Boiardo in his Oriondo Inamorato. Agrican, the Tartar king, is made there to bring into the field two millions two hundred thousand troops; and Sacripante, the king of Circassia, who comes to the assistance of Gallaphrone, three hundred and eighty thousand. Angelica,—a character that appears in the Oriondo Furioso, written by Ariosto as a continuation of the story begun by Bolardo.—Th. Process,—superlative of prow, from the old French press, vallant. Paymin,—pagan, heathen.

"Thy country, and captive lead away her kings,3

" Antigonus and old Hyrcanus, bound,

² Captive lead away her kings, &c.—Hyrcanus, high priest and king of the Jews, was carried into captivity by the Parthians in the year 40 B.C.;

" Maugre the Roman: it shall be my task	
"To render thee the Parthian at dispose;1	
"Choose which thou wilt,-by conquest or by league.	370
"By him thou shalt regain, without him not,	
"That which alone can truly reinstall thee	
"In David's royal seat, his true successor,—	
" Deliverance of thy brethren, those ten tribes,	
"Whose offspring in his territory yet serve,	375
"In Habor, and among the Medes dispersed:2	
"Ten sons of Jacob, two of Joseph, lost	
"Thus long from Israel, serving, as of old	
"Their fathers in the land of Egypt served,	
"This offer sets before thee to deliver.	38 0
"These if from servitude thou shalt restore	
"To their inheritance, then-nor till then,-	
"Thou on the throne of David in full glory,	
" From Egypt to Euphrates,4 and beyond,	
"Shalt reign, and Rome or Cæsar not need fear."	385
To whom our Saviour answered thus, unmoved:	
" Much ostentation vain of fleshly arm	
"And fragile arms, much instrument of war,-	
"Long in preparing, soon to nothing brought,-	
"Before mine eyes thou hast set; and in my ear	390
"Vented much policy, and projects deep,	
"Of enemies, of aids, battles, and leagues,-	
" Plausible to the world, to me worth naught.	
" Means I must use, thou sayst; prediction else	
"Will unpredict," and fail me of the throne.	3 95

but Antigonus was placed by them on the throne as his successor. Maugre,—notwithstanding all they could do to the contrary.

¹ At dispose, -at thy command.

² In Habor, and among the Medes dispersed.—The ten tribes, whom Shalmaneser, king of Assyria, carried captive into Assyria. ² Kings xviii. 11.

^{*} Two of Joseph,—i.e. two of the ten mentioned were sons of Joseph, namely, Ephraim and Manasseh.

^{*} From Egypt to Euphrates,—i. e. the kingdom of Israel in its utmost extent, as promised to Abraham, Gen. xv. 18, "from the river of Egypt to the river Euphrates."

⁵ Prediction else will unpredict,—referring to what Satan had said at 1. 354-856.

" My time, I told thee,—and that time for thee	
"Were better farthest off,—is not yet come:	
"When that comes, think not thou to find me slack	
"On my part aught endeavouring, or to need	
	100
" Luggage of war there shown me,—argument	
" Of human weakness rather than of strength.	
"My brethren, as thou callst them, those ten tribes	
"I must deliver, if I mean to reign	
	105
"To just extent over all Israel's sons!	
"But whence to thee this zeal! where was it then	
" For Israel, or for David, or his throne,	
"When thou stoodst up his tempter to the pride	
	110
" Of threescore and ten thousand Israelites	
" By three days' pestilence !- Such was thy zeal	
"To Israel then; the same that now to me!	
" As for those captive tribes, themselves were they	
	115
" From God to worship calves, the deities	
" Of Egypt, Baal next and Ashtaroth,	
"And all the idolatries of Heathen round.	
"Besides their other worse than Heathenish crimes;	
	120
"Humbled themselves, or penitent besought	
"The God of their forefathers; but so died	
"Impenitent, and left a race behind	
" Like to themselves,—distinguishable scarce	
	125
"And God with idols in their worship joined.	
"Should I of these the liberty regard,	
"Who, freed, as to their ancient patrimony,	
1 When thou stoodst up,—See 1 Chron. xxi. 1.14. 2 Themselves were they who wrought their own captivity,—their capti	

was the just and threatened punishment for their idolatry. See I Kings xvi. 81, 32; xi. 5.

Badl and Ashtaroth,—See Paradise Lost, b. i. 1. 422, note.
 Who, freed, as to their ancient patrimons,—i.e. "who, being freed,

440

- "Unhumbled, unrepentant, unreformed,
- "Headlong would follow; and to their gods perhaps 430
- " Of Bethel and of Dan !- No; let them serve
- "Their enemies, who serve idols with God.
- "Yet he at length,—time to himself best known,—
- " Remembering Abraham, by some wondrous call
- " May bring them back, repentant and sincere,
- " And at their passing cleave the Assyrian flood, 1
- "While to their native land with joy they haste;
- " As the Red Sea and Jordan once he cleft,
- "When to the Promised Land their fathers passed:
- "To his due time and providence I leave them."

So spake Israel's true king, and to the Fiend Made answer meet, that made void all his wiles.— So fares it, when with truth falsehood contends.

BOOK IV.

THE ARGUMENT.

SATAN, persisting in the temptation of our Lord, shows him Imperial Rome in its greatest splendour, as a power which he probably would prefer before that of the Parthians; and tells him that he might with ease expel Tiberius, restore the Romans to their liberty, and make himself master not only of the Roman Empire, but, by so doing, of the whole world, and inclusively of the throne of David. Our Lord, in reply, expresses his contempt of grandeur and worldly power; notices the luxury, vanity, and profligacy of the Romans, declaring how little they merited to be restored to that liberty which they had lost by their misconduct; and briefly refers to the greatness of his own future king-

would follow their deliverer to their country, as to a patrimony, their own by inheritance and right, not by favour; follow headlong, without gratitude or repentance; perhaps even return to their gods of Bethel and of Dan."

¹ Assyrian flood,—the river Euphrates. The poet is thought to allude to Rev. xvi. 12; and Isa. xi. 15, 16.

dom. Satan, now desperate, to enhance the value of his proffered gifts, professes that the only terms on which he will bestow them, are our Saviour's falling down and worshipping him. Our Lord expresses a firm but temperate indignation at such a proposition, and rebukes the Tempter by the title of "Satan for ever damned." Satan, abashed, attempts to justify himself: he then assumes a new ground of temptation; and, proposing to Jesus the intellectual gratifications of wisdom and knowledge, points out to him the celebrated seat of ancient learning, Athens, and her schools: accompanying the view with a highly finished panegyric on the Grecian musicians, poets, orators, and philosophers. Jesus replies, by showing the vanity of their boasted philosophy; and prefers to the music, poetry, eloquence, and didactic policy of the Greeks, those of the inspired Hebrew writers. Satan, irritated at the failure of all his attempts, upbraids the indiscretion of our Saviour in rejecting his offers; and having, in ridicule of his expected kingdom, foretold our Lord's future sufferings, carries him back into the wilderness, and leaves him there. Night comes on: Satan raises a violent tempest, and attempts further, but in valu, to alarm Jesus with frightful dreams, and threatening spectres. A calm and beautiful morning succeeds to the horrors of the night. Satan again presents himself, and, noticing the storm of the preceding night as pointed chiefly at our Lord, once more insults him with an account of the sufferings which he was certainly to undergo. This only draws from our Lord a brief rebuke. Satan, now at the height of his desperation, confesses that he had frequently watched Jesus from his birth, in order to discover if he was the true Messiah; and, collecting from what passed at the river Jordan that he most probably was so, he had from that time more assiduously followed him, in hopes of gaining some advantage over him, which would prove him to be not the Divine Person destined to be his "fatal enemy." In this he acknowledges that he has hitherto completely failed; but still determines to make one more trial of him. Accordingly, he conveys him to the temple at Jerusalem; and, placing him on a pointed eminence. requires him to prove his divinity either by standing there, or casting himself down with safety. Our Lord reproves the Tempter, and at the same time manifests his own divinity by standing on the dangerous point. Satan, amazed and terrified, instantly falls; and repairs to his infernal compeers to relate his bad success. Angels meanwhile convey our Lord to a beautiful valley, minister to him a repast of celestial food, and celebrate his victory in a triumphant hymn.

Perplexed and troubled at his bad success
The Tempter stood, nor had what to reply,—
Discovered in his fraud,—thrown from his hope

0 0 10	
So oft,—and the persuasive rhetoric	_
That sleeked his tongue, and won so much on Eve,	5
So little here,—nay, lost: but Eve was Eve;	
This, far his over-match, who, self-deceived 1	
And rash, beforehand had no better weighed	
The strength he was to cope with, or his own:	
But as a man, who had been matchless held	10
In cunning, overreached where least he thought,	
To salve his credit, and for very spite,	
Still will be tempting him who foils him still,	
And never cease, though to his shame the more;	
Or as a swarm of flies in vintage time,	15
About the wine-press where sweet must is poured,	
Beat off, returns as oft with humming sound;	
Or surging waves against a solid rock, ²	
Though all to shivers dashed, the assault renew,-	
Vain battery!and in froth or bubbles end;	20
So Satan, whom repulse upon repulse	
Met ever, and to shameful silence brought,	
Yet gives not o'er, though desperate of success,	
And his vain importunity pursues.	
He brought our Saviour to the western side	25
Of that high mountain, whence he might behold	
Another plain, long, but in breadth not wide,	
Washed by the southern sea; and, on the north,	
To equal length backed with a ridge of hills,	
That screened the fruits of the earth, and seats of me	n, 30
From cold Septentrion blasts; thence in the midst	
Divided by a river, of whose banks	
On each side an imperial city stood,	
, , , , ,	

1 This, far his over-match, who, self-deceived,—i. e. the over-match of him, who, self-deceived, &c.

² Or surging waves against a solid rock—a powerful illustration of the unmoved steadissiness of our Saviour, and the frustrated attempts of Satan.

⁸ Another plain, long, but in breadth not wide,—Italy, washed by the Mediterranean on the south, screened by the Alps from the blasts of the north (Septentrion), and divided in the middle by the Tiber, which passed through Rome.

With towers and temples proudly elevate	
On seven small hills, with palaces adorned,1	35
Porches, and theatres, baths, aqueducts,	
Statues, and trophies, and triumphal arcs,	
Gardens, and groves,—presented to his eyes,	
Above the height of mountains interposed:—	
By what strange parallax,2 or optic skill	40
Of vision, multiplied through air, or glass	
Of telescope, were curious to inquire.—	
And now the Tempter thus his silence broke:	
"The city, which thou seest, no other deem	
"Than great and glorious Rome, queen of the Earth,	45
"So far renowned, and with the spoils enriched	
" Of nations: there the Capitol ³ thou seest,	
" Above the rest lifting his stately head	
"On the Tarpeian rock,—her citadel	
"Impregnable; and there Mount Palatine,4	50
"The imperial palace, compass huge, and high	
"The structure, skill of noblest architects,	
"With gilded battlements conspicuous far,	
"Turrets, and terraces, and glittering spires:	
" Many a fair edifice besides, more like	55
" Houses of Gods, (so well I have disposed	

With palaces adorned, &c.—The magnificence and luxury of the Romans in the particulars enumerated almost exceed belief, did not the remains of their baths, theatres, and aqueducts, attest the statements of contemporary writers.

² Parallax,—the difference between the real and apparent place of a star. It is well known that in certain states of the air, the rays of light passing through it are bent from the straight line more than usual, so that places not usually within the reach of sight become distinctly visible for a time, and appear as if they were in a position, where they really are not. The scenes described could not naturally be seen from the point of view where the Saviour was stationed; but it is hinted that by some art the Tempter, who had the "power of the air" (Eph. ii. 2), may have been able to render them visible there.

³ The Capitol,—temple of Jupiter, situated on the Capitoline hill, which derived its name from the temple. The Tarpetas rock was a crag of this hill, from the top of which criminals were sometimes sentenced to be thrown, that they might be dashed in pieces.

⁴ Mount Palatine,—another of the seven hills of Rome, on which the imperial palace was situated, which gave name to the hill.

- " My airy microscope,) thou mayst behold,
- "Outside and inside both, pillars and roofs,
- " Carved work, the hand1 of famed artificers,
- " In cedar, marble, ivory, or gold.
- "Thence to the gates cast round thine eye, and see
- "What conflux issuing forth, or entering in;
- "Prætors, Proconsuls, to their provinces
- " Hasting, or on return, in robes of state;
- "Lictors and rods, the ensigns of their power, 65
- " Legions and cohorts, turms of horse and wings:
- " Or embassies from regions far remote,
- "In various habits, on the Appian road,3
- " Or on the Emilian; some from farthest south,
- "Syene,4 and, where the shadow both way falls, 70
- " Meroë, Nilotic isle; and, more to west,
- "The realm of Bocchus" to the Black-moor sea;-
- " From the Asian kings, and Parthian among these;—6

- 2 Lictors,—officers who accompanied the principal Roman magistrates with a bundle of rods tied round an axe; the rods being used for beating, the axe for beheading, as the offences of criminals might merit. Legions and cohorts,—the legion was a division of the Roman army, varying in strength at different periods. Under Augustus, it consisted of 6100 foot, and 75 horse. The legion was subdivided usually into ten cohorts. Turms,—troops of horse, from the Latin.
- 3 Appian road.—The Appian road led from Rome towards the southwest of Italy to Brundusium, whence travellers embarked for Greece. The Emilian road led towards the north. The travellers mentioned from 1 69-76 were those who came by the Appian road; those from 1 77-79 came by the Emilian.
- Syene,—on the Nile, the southern limit of the Roman empire. Merce,—corresponding to parts of Nubla and Senaar, called an island, and nearly so in reality, as almost surrounded by the Astapus (Biue Nile), and Astaboras (Atbarah), and the portion of the Nile between their mouths. Being south of the tropic of Cancer, the shadow falls at one time to the south, at another to the north, according to the sun's place in the ecliptic.
- 5 The realm of Bocchus,—Mauritania, corresponding to Fez and Algiera. Bocchus,—king of Mauritania. Black-moor sea,—probably the Atlantic, washing the west coast of Africa, and the country of the black or darkest coloured Moora.
- ⁶ And Parthian among these,—the view of the immense forces of the Parthians having failed to captivate the Saviour, the Tempter tries to enhance the impression of the Roman greatness by introducing Parthians among the embassies from distant nations bowing to the supremacy of Rome.

¹ The hand,-handiwork.

"From India and the golden Chersonese,1	
"And utmost Indian isle Taprobane,	75
"Dusk faces with white silken turbans wreathed;—3	
"From Gallia, Gades, and the British west;-	
"Germans, and Scythians, and Sarmatians, north	
" Beyond Danubius to the Tauric pool.	
" All nations now to Rome obedience pay;	80
"To Rome's great emperor, whose wide domain,	-
"In ample territory, wealth, and power,	
" Civility of manners, arts, and arms,	
"And long renown, thou justly mayst prefer	
"Before the Parthian; these two thrones except,	85
"The rest are barbarous, and scarce worth the sight,	
"Shared among petty kings too far removed:	
"These having shown thee, I have shown thee all	
"The kingdoms of the world, and all their glory.	
"This emperor hath no son, and now is old,—	90
"Old and lascivious, and from Rome retired	
"To Capreze, an island small, but strong,	
"On the Campanian shore, with purpose there	
" His horrid lusts in private to enjoy,	
"Committing to a wicked favourite	95
"All public cares, and yet of him suspicious,-	
" Hated of all, and hating. With what ease,	
" Endued with regal virtues as thou art,	
"Appearing, and beginning noble deeds,	
	100

¹ Golden Chersonese, - Malacca. Taprobane, - Ceylon.

² Dusk faces with white silken turbans wreathed;—the picturesque beauty of this line has been justly admired; almost every word conveying a distinct and effective idea.

² Gades,—Cadiz. Touric pool,—Palus Mæotis, or Mare Cimmerium, now Sea of Azov. In the 78th and 79th lines, Milton comprehends all the European nations from the banks of the Danube (the southern boundary of ancient Germany), and the shores of the Euxine Sea to the Northern Ocean; Soythia, corresponding to the south part of Russia in Europe, and Sarmatia to the north part.

⁴ This emperor,—Tiberius. Wicked favourite,—Sejanus; who for many years governed Tiberius, but being at last suspected of aiming at the imperial power, was summarily disposed of by the arrangements of Tiberius.

" Now made a sty; and, in his place ascending,	
"A victor people free from servile yoke!	
And with my help thou mayst; to me the power	
"Is given, and by that right I give it thee.	
" Aim therefore at no less than all the world;	105
" Aim at the highest: without the highest attained,	
"Will be for thee no sitting, or not long,	
"On David's throne,—be prophesied what will."	
To whom the Son of God, unmoved, replied:	
" Nor doth this grandeur and majestic show	110
" Of luxury, though called magnificence,	
" More than of arms before, allure mine eye,	
" Much less my mind; though thou shouldst add to t	ell
"Their sumptuous gluttonies, and gorgeous feasts	
"On citron tables" or Atlantic stone,	115
" (For I have also heard, perhaps have read);	
"Their wines of Setia, Cales, and Falerne,3	
* Chios, and Crete, and how they quaff in gold,	
"Crystal, and myrrhine cups, embossed with gems	
"And studs of pearl;—to me shouldst tell, who thirst	120
And hunger still. Then embassies thou showst	
"From nations far and nigh: what honour that,	
But tedious waste of time, to sit and hear	
So many hollow compliments and lies,	
Outlandish flatteries! Then proceedst to talk	125
"Of the emperor, how easily subdued,	
" How gloriously! I shall, thou sayst, expel	
"A brutish monster:—what if I withal	
" Expel a devil who first made him such?	
maker a devit who his made min such:	

¹ To me the power is given, &c.—See Luke iv. 6.

² Ottron tobles,—the citron wood from Mount Atlas in Mauritania was valued by the Romans next to gold. Side-boards were made of ivory-coloured marble obtained from the eastern part of Mount Atlas, hence called Allantic stone.

³ Their wines of Setia, Cales, and Falerne,—famous Italian wines; those of Chios and Crete, the most admired of the Greek wines.

⁴ Crystal, and myrrhine cups,—the latter supposed to be formed of onyx, agate, or chalcedony, and both of great price.

150

- " For him I was not sent, nor yet to free
- "That people, victor once, now vile and base;
- " Deservedly made vassal; who, once just,
- " Frugal, and mild, and temperate, conquered well,
- "But govern ill the nations under yoke,
- " Peeling their provinces, exhausted all
- "By lust and rapine; first ambitious grown
- " Of triumph,—that insulting vanity;1
- "Then cruel, by their sports to blood inured
- " Of fighting beasts, and men to beasts exposed;
- " Luxurious by their wealth, and greedier still,
- " And from the daily scene effeminate.
- "What wise and valiant man would seek to free
- "These, thus degenerate, by themselves enslaved?
- "Or could of inward slaves make outward free? 145
- " Know, therefore, when my season comes to sit
- "On David's throne, it shall be like a tree
- "Spreading and overshadowing all the earth;
- " Or as a stone, that shall to pieces dash
- " All monarchies besides throughout the world;
- "And of my kingdom there shall be no end:5
- " Means there shall be to this; but what the means,
- " Is not for thee to know, nor me to tell."

¹ Of triumph,—that insulting vanity.—In the Roman triumpha, not only were the spoils of war carried in procession by a long line of slaves, but the vanquished sovereigns and princes, and their families and retinues, were tauntingly marched into Rome under the mockery and jibes of the populace. The near affinity of luxury, cruelty, and venality, described from 1.189 to 1.142, has been noted in all ages; and is attested from the remotest times by the long buried monuments of the Assyrian empire, brought to light by the recent excavations at Nineveh.

² Men to beasts exposed. — Commentators wonder why Milton should have omitted to notice the gladiators, of whom at one time no fewer than 40,000 were trained at the establishment at Capua, to fight in mortal combat for the amusement of the Roman people; as Byron puts it.—

[&]quot; Butchered, to make a Roman holiday."

³ Or could of inward slaves make outward free?—See this noble sentiment expanded, Paradise Lost, b. xii. 1. 90-101.

⁴ It shall be like a tree, &c. See Matt. xiii. 32; Dan. iv. 11.

⁸ And of my kingdom there shall be no end:—Compare Dan. ii. 44; Isa. ix. 7; Luke i. 33.

BOOK IV.]	PARADISE REGAINED.	451
To whom	the Tempter, impudent, replied:	
" I see all offe	ers made by me how slight	155
" Thou values	st, because offered, and rejectst:	
" Nothing wil	l please the difficult and nice,	
" Or nothing	more than still to contradict:	
" On the other	r side, know also thou, that I	
"On what I	offer set as high esteem,	160
" Nor what I	part with mean to give for naught:	
" All these, w	hich in a moment thou beholdst,1	
" The kingdon	ms of the world, to thee I give,—	
" For, given t	o me, I give to whom I please—	
" No trifle; y	et with this reserve, not else,—	165
	dition;—if thou wilt fall down,3	•
" And worshi	p me as thy superior lord,	
" (Easily don	e,) and hold them all of me;	
	an less so great a gift deserve!"	
Whom thu	as our Saviour answered with disdain:	170
" I never like	d thy talk, thy offers less;—	
" Now both a	bhor, since thou hast dared to utter	
" The abomin	able terms,—impious condition:	
" But I endur	e the time, till which expired	
	permission on me. It is written,3	175
	all commandments, 'Thou shalt worsh	ip
	ny God, and only him shalt serve;'	-
	thou to the Son of God propound	
	thee accursed? now more accursed	
" For this att	empt, bolder than that on Eve,	180
" And more b	lasphemous; which expect to rue.	

1 All these, which in a moment thou beholdst, &c.—See Luke iv. 5-7.

3 It is written, &c .- See Matt. iv. 8-10.

² On this condition;—if thou wilt fall down.—The introduction of conditions here has been censured as a defect; though it is in reality a proof of the poet's judgment and skill. Satan's conduct had hitherto been artfully plausible; but now, having been so often and signally defeated, his desperation throws him off his guard, and he betrays himself by letting out these abominable terms (1. 173) which no doubt he meant to propose in the end, could he have got our Saviour to accept his gifts. The apologetic speech (1.196), in which Satan so far recovers himself, and tries to pave the way for a last temptation, is a fresh display of the poet's art, and gives variety and relief to this part of the work.

"The kingdoms of the world to thee were given!	
" Permitted rather, and by thee usurped;	
"Other donation none thou canst produce.	
" If given, by whom but by the King of kings,1	185
"God over all supreme! If given to thee,	
" By thee how fairly is the Giver now	
"Repaid! But gratitude in thee is lost	
" Long since. Wert thou so void of fear or shame,	
"As offer them to me, the Son of God,	190
"To me my own, on such abhorred pact,"	
"That I fall down and worship thee as God!	
"Get thee behind me; plain thou now appearst	
"That evil one.—Satan for ever damned."	
To whom the Fiend, with fear abashed, replied:	195
"Be not so sore offended, Son of God!—	
"Though sons of God both angels are and men,-	
"If I, to try whether in higher sort	
"Than these thou bearst that title, have proposed	
"What both from men and angels I receive,—	200
"Tetrarchs of Fire, Air, Flood, and on the Earth,—3	
"Nations besides from all the quartered winds.—	
"God of this world invoked, and world beneath:	
"Who then thou art, whose coming is foretold	
"To me most fatal, me it most concerns:	205
"The trial hath indamaged thee no way,	
"Rather more honour left, and more esteem;	
"Me naught advantaged, missing what I aimed.	
"Therefore let pass, as they are transitory,	
"The kingdoms of this world; I shall no more	210
"Advise thee; gain them as thou canst, or not:	
"And thou thyself seemst otherwise inclined	
"Than to a worldly crown; addicted more	

^{*} King of kings.—See 1 Tim. vi. 15; Rom. ix. 5.

*Pact.—" bargain," the technical term for contracts of sorcerers with the devil

² Tetrarchs of Fire, Air, Flood, and on the Earth, -See Paradise Regained, b. il. l. 122, note.

⁴ God of this world,—Satan is so termed in 2 Cor. iv. 4.

BOOK IV.	PARADISE REGAINED.	200
" To contempl	lation and profound dispute;	
	early action may be judged,	215
	oing from thy mother's eye, thou we	entst
	the Temple; there wast found	
	gravest Rabbis, disputant	
	nd questions fitting Moses' chair,1	
-	ot taught; the childhood shows the n	nan. ³ 220
	shows the day. Be famous then	,
	as thy empire must extend,	
•	nd thy mind o'er all the world	
	ge,—all things in it comprehend.	
	lge is not couched in Moses' law.	225
	euch, or what the Prophets wrote:	
	es also know, and write, and teach	
	on, led by Nature's light;	
	ne Gentiles much thou must conver	20
	n by persuasion, as thou meanst.	230
	eir learning, how wilt thou with the	
	h thee, hold conversation meet?	,
	nou reason with them, how refute	
	ms, traditions, paradoxes?	
	s own arms is best evinced.	235
	more, ere we leave this specular mo	
	much nearer by south-west, behold	
	he Ægean shore a city stands,	A :
	; pure the air, and light the soil;	
Duite Hobby;	, pure one air, and fight the son;	

¹ Moses' chair, -See Matt. xxiii. 2.

"Athens, the eye of Greece," mother of arts

² The childhood shows the man.—Prov. xx. 1.

Ruling them by persuasion, as thou meanst.—Alluding to the charming lines in Christ's meditation, b. 1. 1. 221-223; which, however, Satan could not hear.

⁴ Idolisms,—not so much idolatrous worship, merely, as the reasons with which they might try to defend it.

Specular mount,—mount of observation, as in Paradise Lost, b. xii. l. 588, "This top of speculation," where see note.

Westward, much nearer by south-west,—Athens being four degrees south of the latitude of Rome, and about eleven degrees further east, the terms used describe approximately the change of direction required by the spectator placed on Mount Taurus, in turning from Rome to Athens.

⁷ Athens, the eye of Greece.—Sparta divided this honour with Athens,

- "And eloquence, native to famous wits,
- "Or hospitable,1 in her sweet recess,
- "City or suburban, studious walks and shades.
- " See there the olive grove of Academe,3
- " Plato's retirement, where the Attic bird
- "Trills her thick-warbled notes the summer long:
- "There flowery hill Hymettus," with the sound
- "Of bees' industrious murmur, oft invites
- "To studious musing; there Ilissus rolls
- "His whispering stream: within the walls then view 250
- "The schools of ancient sages; -his, who bred
- "Great Alexander to subdue the world.—
- " Lyceum there,—and painted Stoa next:—
- "There shalt thou hear and learn the secret power
- " Of harmony, in tones and numbers hit
- 255 "By voice or hand; and various measured verse,
- Æolian charms, and Dorian lyric odes.

being called the other eye of Greece; as Ben Jonson calls Edinburgh. "The heart of Scotland, Britain's other eye."

But Milton appropriates it to Athens exclusively, as being the chief seat of philosophy, learning, and the fine arts.

1 Or hospitable,—the Athenians being remarkable for their general hospitality toward strangers, whilst the Lacedemonians were noted for keeping all strangers aloof, like the Chinese. Diodorus commends the Athenians for throwing open their country as a common school for all mankind, lib. xiii. cap. 27.

² The olive grove of Academe,—rendered famous as the scene of Plato's teaching, who had a gymnasium, or place of exercise and instruction there, in the suburbs of the city, enclosed with shady woods. This word gave name to the sect of philosophy which arose from his teaching, the Academic; and has been borrowed in modern times as a more dignified appellation to schools and other institutions of learning, of more or less pretensions. The Attic bird,—the nightingale.

Flowery hill Hymettus,—a hill near Athens, famous for its bees and honey. Rissus,—the stream that watered Athens on the south side: the Cephisus, a larger body of water, was on the north side, and farther off.

His, who bred great Alexander, &c.—The Lyceum was the school of Aristotle, the tutor of Alexander the Great; it was not within the walls but outside, on the south-east, and just above the Illasus. Painted Stoa .or Portico, the school of Zeno, whose followers were thence called Stoics. This portice was adorned with various paintings, hence called pointed Store

5 Æolian charms, -- "songs, verses," taking the sense of the Latin carmina;

"And his who gave them breath, but higher sung,	
"Blind Melesigenes,1 thence Homer called,	
"Whose poem Phœbus challenged for his own:	260
"Thence what the lofty grave tragedians taught	
"In Chorus or Iambic, teachers best	
" Of moral prudence,—with delight received	
"In brief sententious precepts,—while they treat	
" Of fate, and chance, and change in human life;	265
"High actions and high passions best describing:	
"Thence to the famous orators repair,	
"Those ancient, whose resistless eloquence	
"Wielded at will that fierce democracy,	
"Shook the arsenal, and fulmined over Greece,3	270
"To Macedon and Artaxerxes' throne:	
"To sage Philosophy next lend thine ear,	
" From Heaven descended to the low-roofed house	
" Of Socrates; see there his tenement,	
"Whom well inspired the oracle pronounced	275
"Wisest of men; from whose mouth issued forth	
" Mellifluous streams, that watered all the schools	

see b. ii. 1. 363, note. Alcans and Sappho, the authors of two favourite forms of versification, were natives of Lesbos, an island belonging to the Eolians. *Dorian lyric odes*,—such as those of Pindar, who assumes the title of *Dorian* to his style of verse. See Paradise Lost, b. i. 1. 550, note.

" Of Academics old and new, with those

Blind Melesigenes, &c.—Homer was called Melesigenes, as being born near the river Meles, in the neighbourhood of Smyrna: his name Homer, means blind, in the provincial dialect of the Cymæana.

² In Chorus or Iambic.—The dialogue of the ancient tragedies was written in Iambic verse; and the utterances of the chorus were delivered in various, and apparently very irregular measures. The English reader will find a noble imitation of the ancient tragedy in Milton's "Samson Agonistea."

² Shook the arsenal, and fulmined over Greece, &c.—Pericles and others fulmined over Greece to Artaxerxes throne, in opposition to the king of Persia; and Demosthenes in particular fulmined to Macedon, while stirring up his countrymen against king Philip, in his famous orations, called, from that circumstance, Philippics.

⁴ Socrates...from whose mouth issued forth mellifuous streams, &c.—Quintilian calls Socrates the "fountain of the philosophers;" and he was justly esteemed by the ancients the father of moral philosophy, as Homer was considered the father of poetry.

Academics old and new,-the Academic sect had three epochs, old,

- "Surnamed Peripatetics,1 and the sect
- " Epicurean, and the Stoic severe.

285

- "These here revolve, or, as thou likest, at home,
- " Till time mature thee to a kingdom's weight:
- "These rules will render thee a king complete
- "Within thyself," much more with empire joined."

To whom our Saviour sagely thus replied:

- "Think not but that I know these things, or think
- "I know them not: not therefore am I short
- "I know them not; not therefore am I short
- " Of knowing what I ought: he, who receives
- " Light from above, from the fountain of light,
- "No other doctrine needs, though granted true; 290
- "But these are false, or little else but dreams,-
- "Conjectures,-fancies,-built on nothing firm.
- "The first and wisest of them all's professed
- "To know this only, that he nothing knew;
- "The next to fabling fell, and smooth conceits; 295
- "A third sort doubted all things,4 though plain sense:
- "Others in virtue placed felicity,"
- "But virtue joined with riches and long life;
- "In corporal pleasure he,6 and careless ease:

middle, and new. Plato was the head of the old academy, Arcesilas of the middle, and Carneades of the new.

¹ Peripatetics,—the disciples of Aristotle, so named from the circumstance that their master walked about while teaching philosophy, or from the walk of the Lyceum (in Greek peripaton), in which he held his school. Epicurean,—the followers of Epicurean, who held pleasure to be the chief good; whence the modern application of the term epicure. Stoic severe,—the Stoics, followers of Zeno, were the very opposite of the Epicureans, and justly merited the epithet "severe." See I. 300-306.

² A king complete within thyself,—alluding to what Christ had said before, b. ii. 1. 446, 447.

The first and visest of them all,—Socrates, who frequently uttered the sentiment expressed in this and the following line. The next to fabling fell, and smooth conceits,—Plato, who set the example to his followers of communicating their notions by emblems, fables, symbols, and allegories.

⁴ A third sort doubted all things,—the Sceptics, followers of Pyrrho, who would assert nothing.

Others in virtue placed felicity,—the old Academics, and the Peripatetics, disciples of Aristotle.

In corporal pleasure he, - Epicurus; see 1 280, note.

# FM - Chair land in all invention and in	•
"The Stoic last, in philosophic pride,	3 00
"By him called virtue; and his virtuous man,	
"Wise, perfect in himself, and all possessing	
"Equals to God, oft shames not to prefer,	
"As fearing God nor man, contemning all—	
, ,	3 05
"Which, when he lists, he leaves,—or boasts he can,	-
" For all his tedious talk is but vain boast,	
"Or subtle shifts conviction to evade.	
" Alas! what can they teach, and not mislead,	
" Ignorant of themselves, of God much more,	310
" And how the world began, and how man fell	
" Degraded by himself, on grace depending?	
" Much of the soul they talk, but all awry,	
"And in themselves seek virtue, and to themselves	
" All glory arrogate, to God give none;	315
"Rather accuse him under usual names,-	
" Fortune and Fate,—as one regardless quite	
"Of mortal things. Who therefore seeks in these	
"True wisdom, finds her not; or, by delusion,-	
" Far worse, her false resemblance only meets,—	320
"An empty cloud. However, many books,	
"Wise men have said, are wearisome: who reads	
"Incessantly, and to his reading brings not	
"A spirit and judgment equal or superior,	
" (And what he brings what needs he elsewhere seek!)	325
"Uncertain and unsettled still remains,	020
"Deep versed in books, and shallow in himself,	
"Crude or intoxicate, collecting toys	
"And trifles for choice matters, worth a sponge;	
"As children gathering pebbles on the shore.	330
	OOU
"Or, if I would delight my private hours	
"With music or with poem; where, so soon	
"As in our native language, can I find	

¹ An empty cloud,—in allusion to the fable of Ixion, who embraced an empty cloud for Juno.

² Worth a sponge,—deserving to be blotted out with a sponge; unworthy

of being preserved.

345

355

- "That solace! All our law and story strewed
- " With hymns, our psalms with artful terms inscribed,1 335
- "Our Hebrew songs and harps, in Babylon
- "That pleased so well our victors' ear,-declare,
- "That rather Greece from us these arts derived :--
- " Ill imitated, while they loudest sing.
- "The vices of their deities, and their own,
- "In fable, hymn, or song, so personating?
- "Their gods ridiculous, and themselves past shame!
- "Remove their swelling epithets, thick laid
- "As varnish on a harlot's cheek; the rest,
- "Thin sown with aught of profit or delight,
- "Will far be found unworthy to compare
- "With Sion's songs,3-to all true tastes excelling,-
- "Where God is praised aright, and godlike men,
- "The Holiest of Holies, and his saints:
- "Such are from God inspired,-not such from thee,4 350
- "Unless where moral virtue is expressed
- "By light of Nature, not in all quite lost.
- "Their orators thou then extollst, as those
- "The top of eloquence; statists indeed,
- "And lovers of their country, as may seem;
- "But herein to our prophets far beneath,

¹ Our psalms with artful terms inscribed,—alluding to the inscriptions prefixed to the psalms, indicating the instruments to be used in accompanying them, and other directions regarding their performance. That pleased so well our victors' ear.—See Ps. cxxxvil. The idea that Greece had derived the arts of music and poetry from the Hebrews, seems to have been in vogue in Milton's time.

² Personating,—"celebrating loudly;" in the Latin sense of the word

Will far be found unworthy to compare with Zion's songs. These were Milton's own sentiments, though delivered in an assumed character. In his early life, even, he had declared that the "songs throughout the law and the prophets, not in their divine argument alone, but in the very critical art of composition, may be easily made appear over all the kinds of lyric poetry, to be incomparable."—Preface to Reason of Church Government. The investigations of the ablest critics of modern times fully justify this high praise of the incomparable poetry of the inspired writers.

⁴ Not such from thee, &c. —Poets inspired from thee are not such as these, unless where moral virtue is expressed, &c.

⁵ Statists, -statesmen.

"Violence and stripes, and lastly cruel death:
"A kingdom they portend thee; but what kingdom,

"Sorrows, and labours, opposition, hate "Attend thee, scorns, reproaches, injuries,

¹ Which makes a nation happy, and keeps it so,—See Prov. xiv. 34, 2 Fulness of time,—See Gal. iv. 4.

³ If I read aught in heaven, &c.—Milton thus ridicules judicial astrology, and, in particular, satirizes the implety of Cardan, who cast the nativity of Jesus Christ, and found, as he pretended, that the concourse of stars at his birth fixed the destiny that befel him.

"Real or allegoric, I discern not,—	90
"Nor when ;—eternal sure, as without end,	
"Without beginning; for no date prefixed	
"Directs me in the starry rubric set."	
So saying, he took, (for still he knew his power	
Not yet expired,) and to the wilderness 39	95
Brought back the Son of God, and left him there,	
Feigning to disappear. Darkness now rose,	
As daylight sunk, and brought in lowering Night,	
Her shadowy offspring;—unsubstantial both,	
Privation mere of light and absent day.	00
Our Saviour meek, and with untroubled mind	
After his airy jaunt, though hurried sore,	
Hungry and cold, betook him to his rest,	
Wherever, under some concourse of shades,	
Whose branching arms, thick intertwined, might shield 40	05
From dews and damps of night his sheltered head;	
But, sheltered, slept in vain; for at his head	
The Tempter watched, and soon with ugly dreams	
Disturbed his sleep: and either tropic now	
Gan thunder, and both ends of Heaven; the clouds, 4	10
From many a herrid rift, abortive, poured	
Fierce rain with lightning mixed,—water with fire	
In ruin reconciled: nor slept the winds	
Within their stony caves, but rushed abroad	
From the four hinges of the world, and fell 4	15
On the vexed wilderness, whose tallest pines,	
Though rooted deep as high, and sturdiest oaks,	

¹ Either tropic now gan thunder,—the words are probably used loosely to denote the north and the south; as both ends of heaven may signify the east and west.

² In ruin reconciled:—water and fire, by nature opposites, but agreeing now in being poured down from heaven. The word ruin is used in the same way, Paradise Lost, b. i. 1 46; and b. vi. l. 868, note.

Within their stony caves,—ancient poets spoke of the winds as being confined in the interior of the mountains, from whence they were let loose at the will of their presiding power, and to which they were made to return when their purpose had been served. Four hinges of the world,—the four cardinal points, from the Latin word cardines, which has both meanings.

Bowed their stiff necks, loaden with stormy blasts, Or torn up sheer. Ill wast thou shrouded then, O patient Son of God! yet only stoodst 420 Unshaken! Nor yet staid the terror there; Infernal ghosts, and hellish furies, round Environed thee; some howled, some yelled, some shricked, Some bent at thee their fiery darts, while thou Satst unappalled in calm and sinless peace! 425 Thus passed the Night so foul, till Morning fair Came forth, with pilgrim steps, in amice gray; Who with her radiant finger stilled the roar Of thunder, chased the clouds, and laid the winds, And grisly spectres, which the Fiend had raised 430 To tempt the Son of God with terrors dire. And now the Sun with more effectual beams Had cheered the face of Earth, and dried the wet From drooping plant, or dropping tree; the birds, Who all things now behold more fresh and green, 435 After a night of storm so ruinous, Cleared up their choicest notes in bush and spray. To gratulate the sweet return of morn. Nor yet, amidst this joy and brightest morn, Was absent, after all his mischief done. 440 The Prince of Darkness; glad would also seem Of this fair change, and to our Saviour came: Yet with no new device,—they all were spent;— Rather by this his last affront resolved, Desperate of better course, to vent his rage 445 And mad despite to be so oft repelled. Him walking on a sunny hill he found, Backed on the north and west by a thick wood.

¹ Internal ghosts, &c.—This is said to be taken from the legend of St. Anthony's temptation, or the prints which represent it.

² Fiery darts.—See Eph. vi. 16.

⁸ Amice,—clothing.

⁴ Who with her radiant finger.—Ancient poets spoke of morn as rosy ingered, in allusion to the streaks of rosy light preceding the sunrise. The whole imagery here introduced by our poet, is more sublime than any of the finest passages in the ancients.

Out of the wood he starts in wonted shape, And in a careless mood thus to him said: "Fair morning yet betides thee, Son of God!	450
" After a dismal night: I heard the wrack,	
" As earth and sky would mingle; but myself	
"Was distant; and these flaws,1 though mortals fear	them
" As dangerous to the pillared frame of Heaven,	455
" Or to the Earth's dark basis underneath,	
" Are, to the main, as inconsiderable	
" And harmless, if not wholesome, as a sneeze	
"To man's less universe,2 and soon are gone:	
"Yet, as being ofttimes noxious where they light	460
"On man, beast, plant,—wasteful and turbulent,—	
" Like turbulences in the affairs of men,	
"Over whose heads they roar, and seem to point,	
"They oft fore-signify and threaten ill:	
"This tempest at this desert most was bent;	465
"Of men at thee, for only thou here dwellst.	
" Did I not tell thee,4 if thou didst reject	
"The perfect season offered with my aid	
"To win thy destined seat, but wilt prolong	
" All to the push of Fate,—pursue thy way	470
"Of gaining David's throne, no man knows when,	
" For both the when and how is nowhere told?	
"Thou shalt be what thou art ordained, no doubt;	
" For angels have proclaimed it, but concealing	
"The time and means. Each act is rightliest done,	475
" Not when it must, but when it may be best:	
" If thou observe not this, be sure to find,	

¹ Flaws,—violent tempests of wind. See Paradise Lost, b. x. 1 698, note.

2 To man's less universe,—as the human body is termed a "microcosm," or "world in miniature."

3 Of men at thee,—the tempest was aimed against the person of the Saviour alone of all men.

⁴ Did I not tell thee, &c.—Hawkins suggests that the difficulty which some commentators find in this passage (from 1.467 to 483), will be removed by comparing it with the conclusion of the previous conversation (1.368-393). Satan now repeats what he had before expressed, his conviction of the pains and dangers which awaited Jesus, if he persisted in rejecting his offered aid.

500

505

- "What I foretold thee, many a hard assay 1
- " Of dangers, and adversities, and pains.
- " Ere thou of Israel's sceptre get fast hold; 480
- "Whereof this ominous night, that closed thee round,-
- "So many terrors, voices, prodigies,-
- " May warn thee, as a sure foregoing sign." So talked he, while the Son of God went on

And staid not, but in brief him answered thus:

485 " Me worse than wet thou findst not; other harm,

- "Those terrors, which thou speakst of, did me none:
- "I never feared they could, though noising loud
- "And threatening nigh: what they can do, as signs
- "Betokening, or ill boding, I contemn
- " As false portents, not sent from God, but thee;
- "Who, knowing I shall reign past thy preventing,
- " Obtrudest thy offered aid, that I, accepting,
- "At least might seem to hold all power of thee,
- "Ambitious Spirit! and wouldst be thought my God, 495
- " And stormst refused, thinking to terrify
- " Me to thy will! desist!—thou art discerned,
- "And toilst in vain-nor me in vain molest!"

To whom the Fiend, now swoln with rage, replied:

- "Then hear, O son of David, virgin-born!
- "For 'Son of God' to me is yet in doubt; "
- " Of the Messiah I have heard foretold "By all the Prophets; of thy birth at length,
- "Announced by Gabriel, with the first I knew;
- "And of the angelic song in Bethlehem field,
- "On thy birth-night, that sung thee Saviour born.

¹ Assay,-a poetic word for "trial, tribulation," borrowed from the art of trying metals by fire. See also Paradise Regained, b. i. l. 263, 264; and Comus, 1. 972.

² For 'Son of God' to me is yet in doubt; -Satan had no scruples about the annunciation, and the truth of what Gabriel told Mary (Luke i. 85). He allows Christ to be virgin-born; yet he doubts of his being the Son of God, in the high sense of the words, notwithstanding. Despair at the failure of his attempt leads him to break out into grossly insulting language; and yet, with plausible hypocrisy, he qualifies the insult, and offers a justification of his further attempt on the divine person by whom he had been so often foiled.

" From that time seldom have I ceased to eye	
"Thy infancy, thy childhood, and thy youth;	
"Thy manhood last, though yet in private bred;	
"Till at the ford of Jordan, whither all	510
"Flocked to the Baptist, I among the rest,	010
"(Though not to be baptized,) by voice from Heaven	
"Heard thee pronounced 'the Son of God beloved.'	•
"Thenceforth I thought thee worth my nearer view	
"And narrower scrutiny, that I might learn	515
"In what degree or meaning thou art called	010
"The Son of God—which bears no single sense.	
"The Son of God I also am, or was;	
"And if I was, I am; relation stands:	
"All men are Sons of God; yet thee I thought	520
,,	5 Z 0
"In some respect far higher so declared:	
"Therefore I watched thy footsteps from that hour,	
"And followed thee still on to this waste wild;	
"Where, by all best conjectures, I collect	-0-
"Thou art to be my fatal enemy:	525
"Good reason then, if I beforehand seek	
"To understand my adversary,—who	
"And what he is;—his wisdom, power, intent;—	
"By parl or composition, truce or league,	
"To win him, or win from him what I can:	530
" And opportunity I here have had	
"To try thee, sift thee; and confess have found thee	
" Proof against all temptation, as a rock	
" Of adamant, and, as a centre, firm;	
"To the utmost of mere man both wise and good,	535
"Not more;—for honours, riches, kingdoms, glory,	
" Have been before contemned, and may again.	
"Therefore to know what more thou art than man,	
"Worth naming 'Son of God' by voice from Heaven	,
"Another method I must now begin."	540
So saying, he caught him up, and, without wing	
Of hippogrif, bore through the air sublime,	

¹ Hippogrif,—an imaginary creature, partly resembling a griffin and partly a horse, frequently introduced by Ariosto and other Italian poets to

of.

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3

Over the wilderness and o'er the plain;
Till, underneath them, fair Jerusalem,
The holy city,¹ lifted high her towers,
And higher yet the glorious Temple reared
Her pile, far off appearing like a mount
Of alabaster, topt with golden spires:
There, on the highest pinnacle, he set
The Son of God; and added thus in scorn:

545

550

"There stand, if thou wilt stand; to stand upright

" Will ask thee skill: I to thy Father's house

" Have brought thee, and highest placed; -highest is best; -

" Now show thy progeny; if not to stand,

"Cast thyself down; safely, if Son of God: 555

" For it is written, 'He will give command

" Concerning thee to his angels: in their hands

"They shall uplift thee, lest at any time

"Thou chance to dash thy foot against a stone."

To whom thus Jesus: "Also it is written,3

"'Tempt not the Lord thy God.'" He said, and stood: 4
But Satan, smitten with a maze 5 ""

As when Earth's son, Antæus,⁵ (to compare

convey their heroes from place to place. Milton insinuates that he employed no such machinery.

¹ The holy city,—being the place chosen by God for the temple in which he was peculiarly to be worshipped. Its towers are frequently mentioned in Scripture, but the temple was its most conspicuous feature. See Matt. iv. 5. 2 Chron. xxvi. 9; xxxii. 5.

² Now show thy progeny,—show of what race or extraction thou art. Compare Matt xxvii. 39, 40. 'He will give command,' &c.—Pa. xci. 11, 12.

³ Also it is written,-Deut. vi. 16.

⁴ He said and stood:—He alleged the command, "Thou shalt not tempt the Lord thy God," as a reason for not casting himself down, and stood. His standing is the principal proof of his propeny, which the Tempter required. His standing is considered as the display of his divinity, and the immediate cause of Satan's fall.

⁵ Antons,—son of Poseidon (Neptune) and Ge (the Earth), a great giant and wrestler of Libya, who was said to be invincible so long as he remained in contact with his mother Earth. The strangers who visited his country were compelled to wrestle with him, and were conquered and slain. Hercules discovered the source of his strength, and lifting him from the Earth, did not allow him to touch it again till he had crushed him in the air. Frassa,—in Libya, his birth-place. Jove's Alcides,—Her-

Small things with greatest,) in Irassa strove	
With Jove's Alcides, and, oft foiled, still rose,	565
Receiving from his mother Earth new strength,	
Fresh from his fall, and fiercer grapple joined,	
Throttled at length in the air, expired and fell:	
So, after many a foil, the Tempter proud,	
Renewing fresh assaults, amidst his pride,	570
Fell whence he stood to see his victor fall.	-
And as that Theban monster, that proposed	
Her riddle, and him who solved it not devoured;	
That once found out and solved, for grief and spite	
Cast herself headlong from the Ismenian steep:	575
So, struck with dread and anguish, fell the Fiend;	_
And to his crew, that sat consulting, brought-	
Joyless triumphals of his hoped success—	
Ruin, and desperation, and dismay,	
Who durst so proudly tempt the Son of God.	580
So Satan fell;—and straight a fiery globe	
Of angels on full sail of wing flew nigh,	
Who on their plumy vans ² received him soft	
From his uneasy station, and upbore,	
As on a floating couch, through the blithe air:	585
Then, in a flowery valley, set him down	
On a green bank, and set before him spread	
A table of celestial food, divine	•
Ambrosial fruits, fetched from the tree of life,	
And, from the fount of life, ambrosial drink,	590
That soon refreshed him wearied, and repaired	
What hunger, if aught hunger, had impaired,	
Or thirst; and, as he fed, angelic quires	;

cules. There were more than forty heroes that bore this name; the one who conquered Antæus was son of Jupiter and Alcmena.

¹ That Theban monster,—the Sphinx, who proposed a riddle to the Thebans, intending to destroy all who were unable to solve it. Edipus did so, on which the Sphinx cast herself into the sea. Ismenian steep,—the citadel of Thebes, so called from the river Ismenus, which ran by Thebes.

² Plumy vans,—feathered fans, or wings: him, is no doubt intended to refer to our Saviour, but the nearest antocedent is Satan, 1 581.

"Of Tempter and temptation without fear.

But thou, infernal serpent! shalt not long

"Where they shall dwell secure, when time shall be,

"Rule in the clouds; like an autumnal star,

"Or lightning, thou shalt fall from Heaven, trod down 620

¹ True image of the Father;—Colton justly remarks, that "all the poems that ever were written, even Paradise Lost, must yield to the Regained in the grandeur of its close. Christ stands triumphant on the pointed eminence (1.561). The demon falls with amazement and terror on this full proof of his being that very Son of God whose thunder forced him out of heaven. The blessed angels receive new knowledge. They behold a sublime truth established, which was a secret to them at the beginning of the temptation, and the great discovery gives a proper opening to their hymn on the victory of Christ and the defeat of the Tempter."

² Thief of Paradise!—See Paradise Lost, b. iv. l. 192.

³ Debel,-subdue, conquer.

⁴ Supplanted,—from the Latin, meaning "overcome in wrestling," or "having his heels tripped up."

⁵ Like an autumnal star, or lightning, thou shalt fall,—Compare Paradise

"Under his feet: for proof, ere this thou feelst "Thy wound—yet not thy last and deadliest wound- "By this repulse received, and holdst in Hell "No triumph: in all her gates Abaddon' rues	
"Thy bold attempt. Hereafter learn with awe "To dread the Son of God: he, all unarmed, ² "Shall chase thee, with the terror of his voice, "From thy demoniac holds, ² —possession foul,— "Thee and thy legions; yelling they shall fly,	625
"And beg to hide them in a herd of swine, "Lest he command them down into the deep, "Bound, and to torment sent before their time.— "Hail, Son of the Most High! heir of both worlds! "Queller of Satan! On thy glorious work	630
"Now enter; and begin to save mankind!" Thus they the Son'of God, our Saviour meek, Sung victor, and, from heavenly feast refreshed, Brought on his way with joy: he, unobserved, Home to his mother's house private returned.	635

Lost, b. iv. l. 556, and Luke x. 18. Trod down under his feet,—See Rom. xvl. 20.

¹ Abaddon,—the "destroyer," Apollyon in Greek; the angel of the bottomless pit. Rev. ix. 11. Here used of the bottomless pit itself.

² All unarmed.—an intended contrast to the fine description of the Messiah driving the rebel angels out of heaven, Paradise Lost, b. vi. 1. 76. Compare also the brief-relation of the refreahment ministered by angels, 1. 587-593, with the copious and embellished description of the banquet in b. ii. 1. 337-367. D.

2 Demoniac holds,—the bodies of those who in the gospel history were said to be possessed with a devil. The Babylon of Revelation, xviii. 2, is called "the habitation of devils, and the hold of every unclean spirit." Yelling they shall fly, &c.—Matt. viii. 28-32.

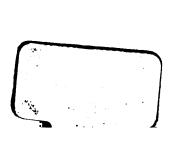
⁴ He, unobserved, home to his mother's house private returned.—Dunster calls attention to the marked contrast between this very unadorned account of our Lord's return from his present victory, and the sublime passage in Paradise Lost, b. vi. 1, 880-892, describing his return after the expulsion of the rebel angels from heaven.

END OF PARADISE REGAINED.

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